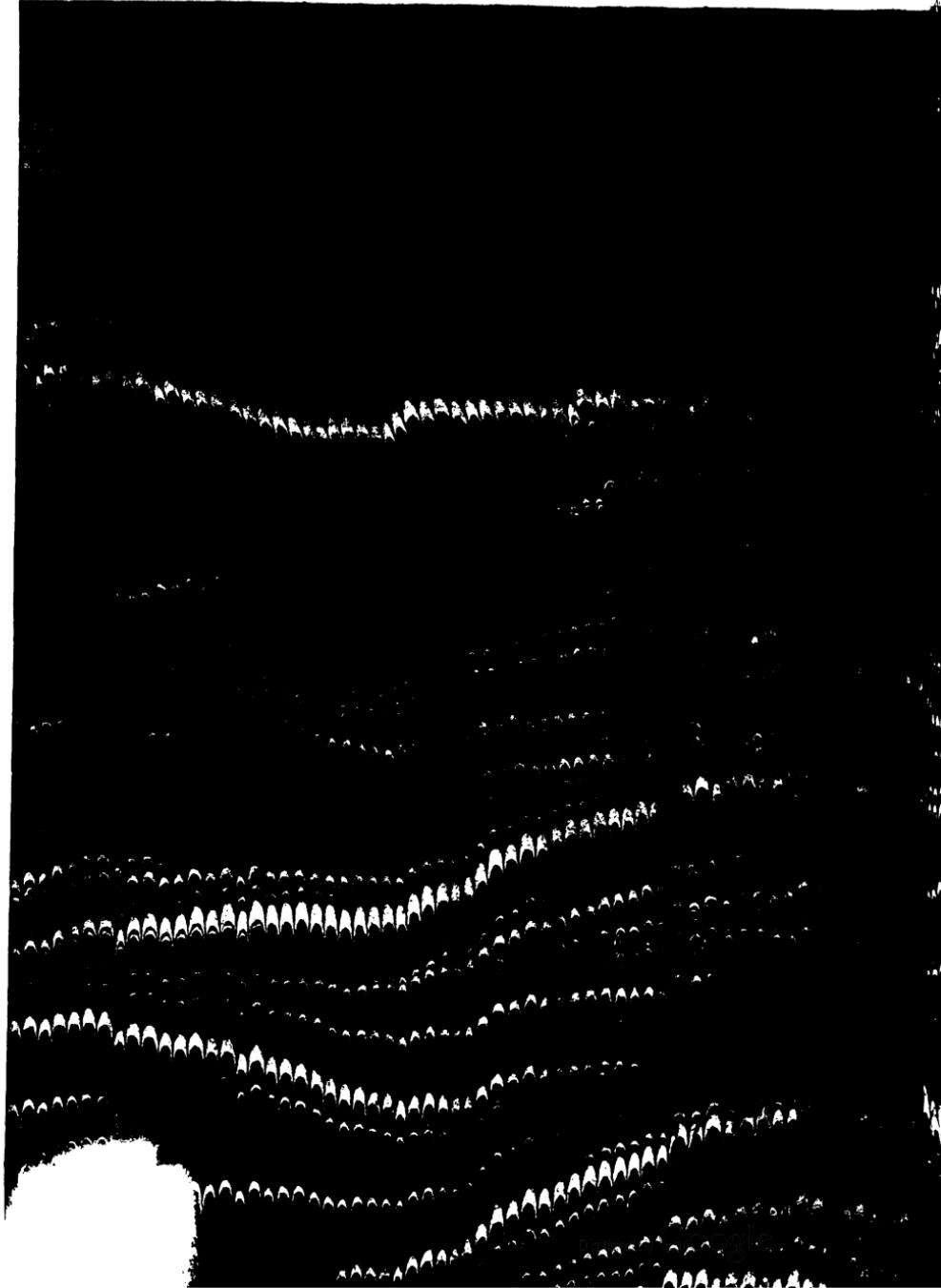
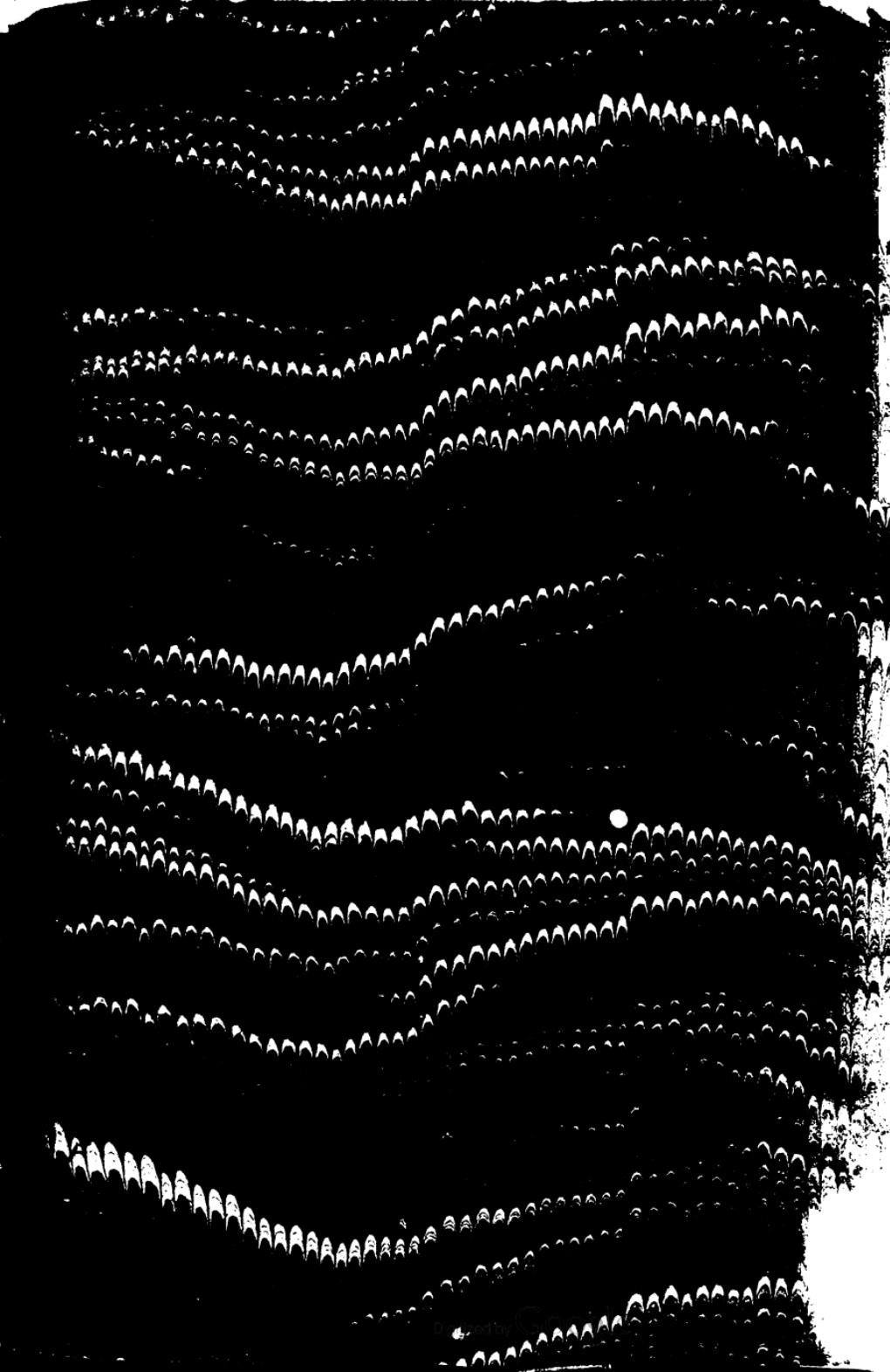

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>







1067. E. 17.

Hick's Lician

~~John Chapman~~

1067 K 17.

James Stark

CERTAINE SELECT
DIALOGVES
Copy of D'aubast's
LVCIAN:
TOGETHER W^ETH
HIS TRUE HISTORIE,
Translated from the Greeke into English

By MR FRANCIS HICKES.

Whereunto is added the life of LUCIAN
gathered out of his owne Writings, with briefe
Notes and Illustrations upon each Dia-
logue and Booke, by T. H. M^r of Arts of
Christ-Church in Oxford.



OXFORD,

Printed by WILLIAM TURNER. 1634.

8807

Digitized by Google

THE VOGEL AG

WILHELM VOGEL





TO THE RIGHT WOR-
SHIPFVLL DR DUPPA, DEANE
of Christ-Church, and Vice-chancellor
of the famous Universitie of Oxford.

SIR,

Pardon, I beseech You, this bold presumption, which proceed I confess from somewhat more than that common duty wherewith all of Vs gladly reverence and respect You: nor that I arrogate unto my selfe any interest before others, but confess my selfe so farre indebted to your favours, that my thankfulnesse cannot willingly omit the occasion of expressing it selfe, although but in a meane and homely manner, unto one, to whom I not only acknowledge, but glory that I owe my selfe. This hath emboldned mee to the dedication of these few Dialogues, which

A 2

will

THE EPISTLE DEDICATORIE.

will I hope, at some of your times of recreation, obtaine a favourable admittance, partly for the generall esteeme of the Author; with whom I know, your yonger studies have beeene conversant, and somewhat for the Translators sake, one not altogether unknowne unto you, that to my knowledge truly honoured you, and whom you may better know in this, than many that were well acquainted with him in his life time, in both which respects these Dialogues humbly implore your patronage, as one most able both to judge and defend them, which if you will vouchsafe, and suffer this poore orphane to passe under the shadow of Your favourable protection, I shall accouint that small paines I have taken in publishing it hapily employed, the ashes of my deare deceased father highly honour'd, and my selfe (if it be possible) more oblied to a perpetuall acknowledgement of Your favours, and profession of my selfe forever to remaine in your service, and to do all such ends you command me, Yours in all dutie,
John Hickes, Jun. full observante of
his duty, and obligit to you. John Hickes
llivs s A

TH. HICKES.

TO THE HONEST AND JUDICIOUS READER.



Or unto any prejudice I scorne either Epistle or Apologie. yet such men will be medling, and though they disdaine perhaps to read, will notwithstanding be sure to judge, and let them : 'tis a faire way of proceeding, as they think, but brings with it the comfort of being common, nor may I expect to escape their good wond, though I direct nothing to them, but unto you I stand bound to give an account of what I have done, and of the reason that incited mee unto it. In briefe then, that principall mortise that caused me to publish this Translation, was, to performe herein the pious duty of a surviving sonne unto the deare memory of a deceased father : who as hee was a true lover of Schollars, and Learning, (especially of this kind) will I doubt not finde favourable entertainment amongst those that are converstant in these studies, and beare affection to the Greeke tongue. Hee was indeed no profest scholar nor tooke any more than one degree in this famous Universitie, having beeene sometimes of Oriell Colledge: but yet although hee were taken off by a countrie retirement, hee never lost the true tast and relish thus distinguishes men of this education, but rather made continuall improvement of that nutriment which hee had received in his younger daies, from the breasts of this his honoured mother. His studie or rather his recreation, was chieflie in the Greeke tongue, and of his knowledge herein hee hath left unto the world sufficient testimonies, of which these present Dialogues are a part, and these wish divers other things of his performance, being at this time in my custodie,

To the Reader.

die, I supposed I could not do him more right, nor his friends and mine better satisfaction (whose desires herein challenge a second motive) than to give them free libertie, and suffer him by this meane to propagate his owne memorie, which may chance to last longer in this small monument of his owne raising (or in some larger hereafter) than in the hardest marble posterite can erect him. What I have added here, is not worth speaking of, much less the censuring: Only let mee say thus much, to defend my owne innocence from the blacke mouth'd obloquie of such as can speake no other colour, that in the Authors life I have not gone about (farre be your charities from such a thought) to acquit him from any of those villanies and blasphemous impieties wherewith he hath beene truly charged; but so farre to vindicate these innocuous worke of his, as reason and your owne selves must needs (I know) allow of in the rest, I have onely endeavour'd to make the Translator understood, as hee the author, wherein I have not thought it much, though perhaps some may, to descend to the satisfaction even of the meanest capacities (for to this end was it translated that all might understand it) otherwise, the English, would be so many, almost as much Greeke as the Originall: and herein if I have done ought amisse, when I know it, I shall both acknowledge it and desire your pardon hoping in the meane space that your ingenuous candor will lay the fault where it is due, that is on mee, not the Translator, nor cause the worke to suffer if I have any where failed. This I hope will be sufficient to satisfie you to whom I write, unto whom I submit both my selfe and this, and so rest, a true lover of yours persons and honourer of your vertues.

T.H.



Λακηνὸς τὸν ἐαυτῷ βίβλον.

Λακηνὸς τὸν δὲ ἔργατε* παλαιάτε, μωρότε εἰδίσε.

Μωρός γέρ τιθρόποις καὶ τὰ δικαιάντα σφρά.

Οὐδέτερ ἐν αὐθρόποισι δικαιόεσθαι γένεται.

*Ἄλλ' οὐδὲν μαρτύρεις, τοῦθ' ἐπέσχοισι γέλωσι.

*Παλαιάτε
πολλάτε ἐιδίσε.
Ημερ. Οδυσ.
lib. 7. v. 165.

LUCIAN UPON HIS BOOKE.

Lucian well skill'd in old toyes this hath writ:
For all's but folly that men thinke is witt:
No settled judgement doth in men appeare,
But thou admist that which others jeere.

T. H.

குமாரி
குமாரி
குமாரி
குமாரி

குமாரி குமாரி குமாரி குமாரி
குமாரி குமாரி குமாரி குமாரி
குமாரி குமாரி குமாரி குமாரி
குமாரி குமாரி குமாரி குமாரி

குமாரி குமாரி குமாரி குமாரி

குமாரி குமாரி குமாரி குமாரி
குமாரி குமாரி குமாரி குமாரி
குமாரி குமாரி குமாரி குமாரி
குமாரி குமாரி குமாரி குமாரி

கு.த.



THE LIFE OF LVCIAN THE SAMOSATENIAN. WHEREIN,

He is in some sort vindicated from certaine
grosse Aspersions, heretofore cast upon him.



Here is a twofold end of studying men: One
to attaine the knowledge of our selves: for
as the eye (as sayes the Divine Plato) can-
not behold it selfe in any other part of the a ludo ei punit
res pnoeoues
auiiu, eis for
xlii autq; Gla-
mbo. plac. in
i. Alcibiad.
body but the eye: so the soule, if it will see
it selfe, must looke into the soule. The other, to gaine such
a competent knowledge and understanding in other men,
as to be able, not onely to make their liues and actions our
examples, but to leave them as rules and patterns to them
that shall come after us. They therefore that professe the
letter, had need to bee well verste, and skilfull in the for-
mer: for he that is too short in the knowledge of himselfe,
may be soone over-shot in his opinion of another. And
therefore I have always thought it a bold adventure of
those that take upon them to become answerable to posteri-

The life of LUCIAN.

tie for other mens lives, seeing there are few or none that have observ'd such an orderly methode of living, as to be able to give any just account of their owne: and can therefore be hardly thought fit, and competent judges of another mans. Written lives, being nothing else but the lineaments of the minde: as the plaine draught, and extremities of a picture are of the body: colours may give it ornaments and beauty, but addes but little to the true resemblance: as he then that undertakes to copie out the one, had need to bee well skil'd in the composition and difference of faces; so he that adventures to draw the other ought to bee as cloare sighted in discerning manners and actions. For the least mistake but of the smallest touch or shadow in a face, alters the shape, and posture of the countenance: and in matter either of life or government, the insertion or omission of the meanest circumstance may give an alteration, and difference to an action.

As for our author now in hand, there is but little trust to bee given to the tracie of former times: for some that have heretofore undertaken to record his life, having drawne three or four severall persons of that name, some Sophisters, some Rhetoricians, and living at severall times into one Lucian, have not so much wrote his life as made it. In a matter therefore so full of uncertaintie, to avoyde the like error, in fallowing the doubtfull and various relations of such Writers as give no other reasons for their

^b Joannes de Ravenna in rationar. vit. M. S. in Biblioth. Coll. Balliol. ^c In lib. quomodo scribend. testis, &c. First then, for the place that brought him Hister. & in forth, he was borne in Samosata, the Metropolis, and Piscator. ^d nemo enim quam se quemquam melius novit, vitae nemo verior

prime Cittie of Comagenia, d seated not farre from the river Euphrates, in the Country e of Syria, which is f a region of the greater Asia, bordering upon Palestine and Arabia, so called, says g Solinus, from Syrus, the sonne of Apollo, and Synope: and oftentimes in his writings, he calls himselfe h Syrian, i Assyrian, k and the Syrian Rhetorician: l having, when he was yet but a youth, consecrated in the Cittie of Hierapolis (according to the c. stome of that Country) the first cutting of his haire to the Syrian Goddess. Howbeit m at other times he derives himselfe from Patras n a Cittie of Achaia, as if o says Beroaldus, he would hereby intimate the one to be the place of his nativity, the other of his descent, according to that of Livie, nati Carthagine, oriundi Syracuse. Secondly for his kindred; p His Fathers name was Lucius, his brothers Gaius, who as he says, was an Elegiack Poet, and a Sooth-sayer. That he was borne but of meane parentage, we may well conjecture, q his friends not being able to breed him up a Scholler, or to afford him education correspondent to so hopefull a genius, and therefore plac'd him with an R'mble of his by the mothers side, who was an excellent cyster in stone, that hee might learne a trade, whereby so got his living: but there he stay'd not long, for either led by his good fortune, or driven by his hard usage, he soone gave his Knuckle the slip, and became his owne carver, applying himselfe afterwards wholly to his booke. At the length, both friends and meanes failing him at home, he left Samosata and went to Antioch: where having bestowed some time in the study and practise of the Law, that profession and condition of life either thwarting his disposition, or not answering his expectation, being besides an excellent Rhetorician, he left his Law and betooke himselfe

The life of L U C I A N .

- 7 In Hercule selfe, and travelling into France, became there a publicque professor in that Art: Departing thence he went into Macedonia, where hee gave a full and open testimony of his worth and learning, before a generall assembly of the most able and sufficient persons of the whole country. Having thus after many and sundry perigrinations made himselfe knowne and famous in divers regions, he now began to draw nearer home, and to travell farther into himselfe, for perceiving the Rhetoricians of those times to direct the whole bens and scope of their studies towards their owne ends, endeavouring more the enriching and preferment of themselves then the advancement of vertue and goodnesse: and finding the profession likewise full of many disturbances, deceptions, oppositions, impudences, lies, clamours and infinite other inconveniences, hee forsooke
- 8 In Reviviscentib.
- 9 In Hermotim this also, and about the 40th yeare of his age betooke him selfe to Philosophie: * When having by great industrie and studie, acquainted himselfe with the severall tenents and doctrines almost of every sect, and finding that they not only crost and contradicted each other in the very grounds and principles of all Arts and Sciences, and chieftly in matter of Religion, and in their conceits and opinions of the Gods; but also, that their lives and practices were nothing at all agreeable to their rules and precepts. hee grew at length into such an utter dislike of them, being himselfe a man that alwayes profest an uprightness of carriage, and freedome of speech (I. as may appeare by those artes whiche he acknowledges himselfe to be skill'd in, and that borow'd name of Parchisiades) that hee bent his style almost wholly against them, and became a sharpe and earnest opposer of the sacerular and mock-Philosophers of that age: laying open to the world in his writings, by way of Dialogue, after a most
- 8 In Icaromen.
- 8 In Hermot.
- 9 In Piscator.

The life of L U C I A N.

most pleasant and comicall manner, their avarice, intemperance, ambition, and hypocrisy: and so farre deriding the senselesse superstition, and feigned deities of the heathen, that hee thereby got the surname of ²Atheos, or ²Suidas. Blasphemus, and was commonly reputed a mocker and derider both of Gods and men. They that report him to have beeene sometimes a Christian, and that afterwards falling into apostasy he should scoffingly say, that hee got no thing by that Religion, but only the corruption of his name, which was changed at his baptizing, from Lucius to Lucianus, have not only wrote more then they could justifie, but what is easie enough to bee disproved: for whosoever shall reade his booke de morte Peregrini, where he layes both the profession of the same Religion, and the falling from it in another's desk, may soone perceive that hee was never a Christian, and for that speech of his, it must bee found in some worke that these times are not acquainted with, for in all those peeces that are as yet publisht, I am sure there is no such thing to be foound. These men therefore are as much mistaken in his life as in his death, reporting that he was torne in peeces by dogges, and producing for both no other authority then themselves. That hee was a most impious blasphemer of our Saviour Christ, and of his sacred doctrine I will not deny: but that his whole workes so much admired and approvd of by the most learned in all ages, both for wit and language shoule be therefore utterly banishe from the world, and condemn'd to a perpetuall obscurity, at those parts of him denied the the light in which there is no such impietie found, but on the contrary, many rules and documents both of vertue and good learning, more then the writings of Suetonius, Tacitus, and other famous authors, who were likewise

enemies to the Christian Religion, seemes unto men most unjust, and partiall censure. Let us rather account him worthy of equall priviledges at the least with others, who so well deserv'd both of the nation, and age wherin he liv'd:

^a Pherecydes was a Syrian, the son of Bardys and master to Pythagoras, he liv'd about the 59th Olymпиade. Diog. Laert. lib. 1. in the raigne of Servius Tullius the 6. Roman King.

^b Isæus, unto this our Lucian, amongst so many writers and Philosophers of that age, that was of any note for learning, and good letters: But from his time, and after the publishing of his notable workes, wee may reade of diverse Syrians, as Iamblichus, Epiphanius, Libanius, and innumerable others, famous and eminent in all kinde of literature: let no man therefore envy him that honour which his memory deserves, but afford him the due and rightfull acknowledgment of being so happy an example to posterity,

^c and that in so eminent a manner, that the most learned, and judicious of all the Greeke Fathers hath thought it no dishonour to imitate him: Who (if that bee true which thagoras maxime auxit. Cic. Tusc. l. 5. Ne Pherecydes quidam ille Pythagoræ magister, &c. Cic. de Divinat. l. 1. ^d Philostratus de virtutis Sophistarum lib. 1. Chrysostom in 8o. Hom. in Joann. In Elogio Luciani.

^e Gilbertus Cognatus observes) hath taken a good part of one of his Homilies upon S. Johns Gospell out of Lucians Cynicus, but this I leave to those that shall have a desire to examine it, all which considerately wey'd, may be sufficient, I am perswaded, to satisfie any indifferent understanding, that is not already prepossess't with a resolution of obstinacie, that it is no such impious thing, as some of the rigid censures of these times would perswade us, to make a good use even of the worst Writers, yea and that if occasion serve, in matter of divinity. Which although I could by many undeniable examples prove, yet I conclude with

The life of L U C I A N.

with this one testimony of a learned Father, Veritas à e S Ambrolo,
quocunque dicatur, à Spiritu Sancto est.

He began to flourish, as is commonly received, towards
the later end of the raigne of Trajan, but compiled most of
his workes in the Emperour Adrians time who begun his
raigne about the yeare of our Lord 120^f and by whom hee
was made ^g Procurator Principis, the Princes Procura-
tor in Egypt, this honor being conferr'd upon him, ^h as he
saies of himselfe, μονον της πρεσβυτηριας έχοντα.
When he was growne so farre in yeares, that hee had (to
render the Greeke proverbe by an English one) One foote
in the grave. It seemes by that which hee wrote of the
i gout, that hee had some feeling of that infirmitie, which
(according to the manner of the Heathen, among whom vi-
ces as well as vertues, diseases as abilitie, went alwaies un-
der the patronage of some Deitie) he makes no lesse then a
goddesse, and which seeing hee was so much troubled with
it, we may by probable conjectures con. lude to be

an oftentimes had, as may appeare in his Apologie pro mercede conduct. Tacitus in his life
of Agricola styles this office equestrem nobilitatem. Dio in his Rom. Hist. lib. 55. brings
the first institution of it, from Augustus. h In pro mercede. i In Tragopod.

The end of LUCIAN's life.

LVCIAN



LVCIAN HIS LIFE, OR OF HIS DREAME.



After I had given over going to schoole, and was grown to be a stripling of some good stature, my father advised with his friends, what it were best for him to breed mee to: and the opinion of most was, that to make mee a scholler, the labour would be long, the charge great, & would require a plentifull purse: whereas our meanes were poore, & would soone stand in need of speedy supply: but if he would set mee to learn some manuall art or other, I should quickly get by my trade enough to serve my owne turne, and never be troublesome for my diet at home, if I were placed abroad, neither would it be long before I should make my father a glad man, to see mee daily bring home with mee what I had got by my labours. This being concluded upon we begunne to consult againe what trade was best, saonest learned, and most befitting a freeman, that would be set up with an easie charge, and bring in a profitable returne. With that, some began to commend one trade, some another, as every mans fancie or experience led him. but my father casting his eyes upon mine uncle (for my uncle by the mothers side was there present, an excellent workman in stonemasonry, and held to be one of the best statuaries

C

in

in all the country) by no means, (said he) can I endure that any other art shold take place, as long as you are in presence : take him therefore to you (shewing him mee) and teach him to be a skilfull workman in stome, how to joyn them together neatly, and to fashion his statues cunningly: he is able enough for it, and his nature inclinable enough to it: this he conjectured, because he had seen some toies of mine made out of waxe; for I could no sooner come home from schole, but I shold be tempering waxe together, and out of it counterfeit the shapes both of oxen, horses, and men, and (as my father thought) handsomely enough, which my masters were wont to whip me for, though now it turned to my commendation: but those kinde of figments put mee in good hopes that I should learne my trade the sooper; and that very day was thought fackie for mee to be initiated into this art, whereupon I was committed to my uncle, and to confess the truth, not much against my will: for I thought it would prove but a kinde of sport, and that I shold be thought a brave fellow among my companions, if I could carue out gods, and pretty puppets, both for my selfe, and those lads I best liked of. But it fell out with mee, as with other yong beginniers: for my uncle putting a carving toole into my hand, bad mee therewith to strike a table that lay before mee, softly and gently, adding withall

a yfod. in his
workes of daies
minor in his
carvings, lib. 1.

this old proverbe: What's well begunne is halfe done: but my ignorance was such, that I smote too hard, and the table burst in peeces: which put him so farre out of patience, that he gave mee hanfell in a harsh measure, as I thought, and exceeding the bounds of due correction, insomuch that teares were the proeine of my occupation, and I ranne away as fast as I could, crying out with ful eyes, telling how I had been lasht, and shewing the prints which the stroakes had made upon mee, exclaiming upon such crueltie, and adding this of mine owne, that it was onely for envie, left in the end I should prove a better workman then himselfe: this grieved my mothers heart, and shee railed bitterly against her brother for using me with such extremitie: but when night came

came I went to bed, though swolne with teares, and all the night long it would not out of my minde: what I have hitherto delivered, is sneerly ridiculous and childish: but now, Gentlemen, you shall heare matter not to be discoun-

mended, but what deserves attentive ausculcation: for to say with Homer,^b A heavenly dreame seised uppon mee, as I slept in the dead time of the night, so directly, that it failed nothing of truth it selfe; for even to this day, after so long a distance, the figures of the apparition sticke still in mine eyes, and the voice of that I heard still soundeth in mine eares, every thing was delivered so plainly and apparently;

'Mee thought two women laid fast hold on my hands, and either of them drew mee to her selfe with all the strength shee had, and contended so earnestly for mee, that I was almost torn in pieces betweene them: sometimes the one would have the better hand, and get mee almost wholly into her clutches: within a while after the other would seise upon me as suetly, still stroking and brawling one against another, the one saying I was hers, and shee would keepe no confession of mee, the other answering, it was a scoldie for her to lay claime to that shee had nothing to do withall. Now indeed, the one of them was a homely stundie dame, with her haire ill-favourdly drest up, and her hands overgrownne with a hard skinne, her garment was tuckt up about her, all full of lime and morter, for all the world such another as mine uncle when he was about his worke: the other was a well faced wench of comely proportion and handsomely attired: in the end they referred the matter to mee, which of them I would betake my selfe unto: and first that fusty manly drudge begunne with mee in this manner. I, sweete boy, am that art of carving, to which you professed your softom.'

^c This seemes to be an imitation of that of Xenophon in his 2. booke of the memorable things of Socrates, where Prodicus the Cean brings in a story of Hercules, how that being as yet but a youth vice and virtue appeared to him in forme of two women each of them endeavouring to draw him to her selfe. The like relation we may finde in Dio Chrysostomus in his 6. booke of the life of Apollonius and 6. chap. the like we may see in Galen in Oratione quâ homines ad bonas artes perdiscendas conhortatur: where hee speaks of the followers of Mercurie and Fortune, and in divers others.

selfe an apprentice yesterday, a trade familiar to you, and tyed to your house by succession: for your grandfather (delivering the name of my mothers father) was a carver and so were both your uncles, and by that meanes came to be men of note and reputation: if thou wilt therefore renounce the fopperies and idle vanities that this female would lead thee into (pointing to the other.) and follow mee as one of my family, first thou shalt be maintained in a plentifull fashion, thou shalt continue good strength of body, keep thy self evermore free from envie, & never be forced to forsake thy friends and country, & betake thy self to a forrain soile, nor be commended by all men for words onely: disdaine not then the meaneesse of my person, nor the basenesse of my apparel, for such beginnings had *Pheidias*, that carved ^d The names of *Jupiter*, and ^d *Polycletus* who made the image of *Juno*, and certaine car- the renowned *Myron*, and the admired *Praxitiles*, who now are honoured as if they were gods: and if it be thy fortune to become such another, thou must needs be famous among men of all degrees, thy father shall be held for a happy man, and thou shalt adde a great deale of glory to thy country. This and much more was babbled and blundered out by that art, and huddled one in the necke of another (because she would faine have wrought upon me,) which I cannot now call to minde, for the most is quite out of my remembrance: But as soone as shee had given over, the other begame in this sort. And I, syuoete child, am Learnting, which thou haft long beeene acquainted withall, and well knowne unto thee, though thou never carist to attaine the full end and perfection of mee: what thou shal get by the art of carving, shee hath told thee alreadie her selfe: but take this from mee, thou shalt never be any better then a peasant, and a bodily labourer, and therein must thou repose the whol hope of thy life, which can be but obscure, thy gettings small and simple, thy mind dejected, thy commings in poore, and thou neither able to patronage a friend, nor crie quittance with a foe, nor worthy to be emulated by other citizens, only a meer drudge, one of the common rasc

rascalitic, ready to give way to thy better, and waite upon him that can speake in thy behalfe, living the life of a hare : and great luck if ever thou light upon a better: for say thou come to be as cunning as *Phidias*, or *Polycletus*, and worke many wonderous pieces, thy Art will certainly bee commended by all men, but not one that looks on them, if hee love himselfe, will wish to be such an other as thou : for bee what thou canst be, thou shalt be but a mechanicall fellow, one of a manuall Trade, that hath no meanes to live, but by his handy-labour. But if thou wilt be ruled by me, I will acquaint thee with all the famous Acts, and memorabile exploits of men of former time: I will make thee know all that hath beeene spoken or delivered by them, so that thou shalt have a perfect insight into all things : thy minde, which is the lordly part within thee, I will beautifie and garnish with many excellent ornaments , as temperance, justice, pietie, clemencie, wisdome, patience, the love of good things, and desire to attaine to matters of worth : for these indeede are the ornatuer of the minde that shall never decay; nothing whatsoeuer it be ancient or moderne shall escape thy knowledge : and by my assistance, thou shalt also foresee what is yet to come : and to conclude, I will in a short space make thee learned in all things divine and humane : so thou that art now so poore and simple, the son of a meane person, that lately was like to bee put to a base and ignoble Art, within a while shalt bee emulated and envied by all men, reverenced, commended and celebrated for thy good parts, and respected by those that are of an high ranke; both for nobilitie and riches: when thou be clad in such a garment as this is (shewing mee the mantle shee wore her selfe, which was very gorgeous to the eye), and thought worthy of all honour and preheminence : if it shall be thy fortune to travell into any forraigne place, it thou shalt never arrive there as a person unknowne and obscure : for I will set such markes and tokens upon thee, that every one that seeth thee shall joggethenext stander by on the elbow, and point out his finger toward thee saying, This

Pulchrum est
digito monstrari & dicere hic
est. Persius sat.

Ringes

C 3

is 1.

is the man : if any occasion of urgencie betide thy friends, or the whole Citie, they all shall cast their eyes upon thee; when thou art to make a speech in any place, the whole multitude shall stand gaping to heare thee, admiring and wondring at thee, blessing the powerfuleſſe of thy deliuerance, and thy fathers happiness to beget such a ſonne: And as it is ſaid of ſome men, that they ſhall conuiue immortall, the ſame will I effect in thee: for when thou ſhalt depart this life, thou ſhalt perpetually converse with learned men, and keepe company with the best: haſt thou neuer heard of *Democritheus*, what a poore mans ſonne he was; and what a fellow I brought him to be? rememb'reſt thou not *Eschines*, the ſonne of a Taberer? yet how did King

Socrates was
the sonne of So-
phroniscus a
Carver, and as
some say, exer-
cis'd that Art
himselfe: the
cloathed Graces
in the tower of
Athens, were
thoughts to have
bin of his work-
manship: he al-
so exercis'd
painting, and
made the pi-
ctures of Escu-
lapius and his
five daughters.
Plin. nat. hist.
lib. 35. cap. 11.

not by himselfe, the sonne of a Carver, but by his
Phip observe him for my sake? yea? Socrates himselfe,
though he were bred up in this art of carving, yet as soone
as he made a better choice, and gave that trade the bagge,
to be uncertain'd as a fugitive by me, you know how much
he was magnified by all men: and wil thou forsake men
of such excellent worth, such glorious exploits, such pow-
erfull speeches, such decent attire, honour, glory, praise,
precedencie, power, authority, commendation for good
words, admiration for wisedome, and in despite of all this,
cover thy skynne with a base garment, cast a thredbare
cloak upon thy backe, have thy handfull of carving-topes,
fit for thy trade, thy face ever more bent downwards to-
wards thy worke, so continuing a sordide, slavish, and ab-
ject life, never able to lift up thy head, or to entertaine any
manly or free thoughts, but all thy care must bee to have
thy worke handsome and proportionable, respecting not a
rush thine owne good, but making thy selfe of lesse value
then a stome? Whilst she was yet speaking, I could hold
no longer for my life, but rising up, declared my selfe for
her, and abandoning that ugly drudge, beseoke me to leav-
ing with a glad heart, especially when I behought my
selfe of the falle, and the many stripes I received for my
welcomme the day before: she that was forsaken, tooke it
traynously, clapt her hands at me, gnash her teeth together
against

against mee , and in the end , like a second ^b Niobe , ^c was wholly congealed and turned into a stone: you may thinke it strange, but distrust not the truth ; for dreames can produce as unlikely matters as this. But the other, casting her eye upon me , What recompence shall I make thee (saith shee) for passing thy easure with such discretion ? come hither and mount this chariot , (shewing me a chariot drawne with certaine horses, winged and shaped like ^d Pegasus) that thou mayst see how many rare wonders thou shouldst have beeene ignorant of, if thou hadst not followed me : When I was got up, shee drove away , and supplied the place of a Coachman , and being raised to a full height, preferr'd her selfe before Land so to the West, beholding Cities , and Nations , and to a ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq</}

ved. But whilst I am telling this unto you , good god, (may some man say) this was a long dreame indeed , and cules ~~revisor-~~ stuffed with judicious matter. Some winters dreame I evg. (i.) one of warrant you (sayes another) when the nights are at the 3. nights , b- longest : or it may be the length of three nights, " the time cause when J. piter began him of Hercules begetting : what costes in his head to trouble us with these foolerries, & tell us his ancient apish dreames, made that night that are now growne old vwith age ? this dull narration is as long as three, stale and out of date : doth hee take us for some kinde of fable in Plautus and others. It is a knowne fable in Plau-
 tutus and others.

In Xenophon re-thought in his fathers house, and other visions else, you lates this dream know, the apparition vvas held for no fiction, nor hee con-
 of his, at the be- demned for a trifler in repeating it, though it were in the
 ginning of his third booke of Cyrus his af-
 cent or expedi- fruit. So I, for my part, have repeated this dreame unto
 tion, that hee you, because I vwould have yong men take the better vway,
 thoughts in his sleep, that hee beheld his fa- and sticke to learning: especially hee , whom povertie en-
 thers house set forcereth to a vwilfull neglect of himselfe , and to incline to
 on fire by light- vorse courses, so depraving the good condition of his na-
 ning, and sud- ture: for I knowy the hearing of this tale vwill encourage
 denly all of a him much, and that hee vwill propose mee, as a sufficient
 bright flame: & patterne for him to imitate, when hee shall consider howv
 another in the poore a snake I vvas, and yet affected the highest fortunes.
 fourth booke, and fixed my desire upon learning, and vwould not be dis-
 when hee was couragod vwith the povertie I vvas then opprest withall
 inclosed by the And in vhat condition I am now returned amongst you,
 enemise. though it be not all of the best, yet I hope I am no worse a
 man then a Carver.

ICARO-

ICAROMENIPPVS, OR THE LOFTIE TRAVELLER.

Menippus. Y this account, from the Earth to the Moone

*The occasion of
the Dialogue.*

nippus. **B** can be no lesse than three thousand furlongs, where wee tooke up our first lodging : from thence upwards to the Sunne, are about five hundred leagues : and from the Sunne to the heighth of Heaven, and the sublime seat of Jupiter himselfe, is as farre as a swift Eagle is able to reach in a whole dayes flight.

Friend. How now *Menippus*? are you trading in Astro-nomie, and practising Arithmeticall conclusions so closely by your selfe? For as I followed after you, mee thought I heard you talke strangely of Suns and Mtones, and leagues, and lodgings, and I cannot tell what.

Menip. Marvell not good friend, though I talke transcendently, and above the pitch of our common region, for I am making a summarie computation to my selfe of my late p-regnination.

Friend. Why, good Sir, did you travell like a Phenician, and score out your way by the course of the Starres?

Menippus. I tell you no: for my journey lay among the very Starres themselves.

Friend. O Hercules, what a horrible long dreame were you taken withall, that could forget your selfe to be asleepe the travelling of so many leagues?

Memppus. Why, friend, do you think I tell you a dream, and came from Jupiter but just now?

Friend. Say you so? is *Menippus* also faine downe from Jupiter amongst us?

Menippus. I speake it seriously: I came but this day from

that very Jupiter himselfe, where I both heard and saw
matters exceeding all imagination : if you believe me not,
I am the gladder of it, that my felicitie is not limited within
the compasse of credite.

Friend. O divine and Olympicall Menippus, how shoulde
I, an earthly and mortall creature, distrust a man surmounting
the clondes ; and, as Homer saith, one of the celestials
societie yet I pray thee tell me, by what meanes thou got'st
up so high, and how thou comm'st by a ladder of such a

b.Ganymede
was the Son of King Troeë,
whom, for his excellens beautie, Jupiter, transforming him selfe into an Eagle, tooke ladder, nor to be belov'd of an Eagle, for I had wings of up into heauen, mine owne to doe it.

and made him Friend. In this thou hast put downe Dædalus himselfe, his cup bearer, and deceyved us extreamly : for wee tooke thee for a man displacing Hebe, the daughter of Juno, because or Crow.

that she, by reas. Menippus. Believe mee, friend, you are somewhat neare son of a fall as the marks : for that Dædalu invention of wings, was also fesse was atten-ppt in practice by mee. I had no maner of train-
ding, baddis-
grac'd her selfe Friend. And how durst thou put thy selfe upon such an adventure, for feare of falling into the Sea, which after thy name might be called the Adenippian Sea, as the other was

c.Ovid, Metam. c. 10. lib. 8. Dædalus Menippus. I was secure of that ; for Icarus wings were to escape the tyranny of Minos, made artificiall wings, wherewith his wings were ioyned, was melted by the Sun, and so he fell downe into the sea, wherupon Minos bare his name : Icarus, Icarus no-
minat aqua Cœlid.

Menippus. Thus I did, I tooke a good bigge Eagle, and a strong Vulture, and cut off their wings at the first joynt : but it wold doe better to tell you my whole conceit, from the first occasion, if your leisure will serve to heare it.

Friend. Exceeding well: for I am wholly intent to listen to your story, and in a longing to heare it all to the end : wherefore of all loves, deny me not ; for I even hang as it were by the eares, to harken to your discourse.

Menip. Heare it then : for I shold shew my selfe uncivill to leave a longing friend in such a plight : especially hanging by the eares, as you say, to heare it : and therefore thus it was. Pondering seriouslie with my selfe upon matters pertaining to this life, I found all things affected by man, to be foolish, idle, and transitory : I meane, riches honour, powerablenes, and the like : wherefore containing them all, and all care to attaine them, and propofing to my selfe the study of things that were truly good, I endeavoured to lift up my head, and to consider of the whole universe in generall, which yeeded matter of much difficultie to my apprehension : First, that thing which wise men called the world: for I could never finde how it was made, nor who was the maker of it ; nor what beginning it had, nor what end it should have. Next, I descended to particulars, which brought me into farre greater doubts then I was before : I saw the starres scattered up and downe the heaven carelesly, I know not how ; and I much desired to learne what matter the Sunne was made of: But the greatest cause of marvell to mee was the Mone, whose course seemed contrary to all reaon : and the often alteration of her shape I thought must needs proceed from some unknowne and secret cause : moreover, the suddain flashes of lightning, the breaking out of the thunder, the raine, the snow, the falling downe of the haile, were utterly unexpressible to me, and I knew not what to thinke of them : being in this perplexitie, I thought I could not doe better, then to repaire to some of these Philosophers for my instruction, who I thought were not to seeke in the true

The Philosopher desires.

knowledge of any thing : whereupon I made my choyce of the best among them , as well as I could guesse at them, by the grimnesse of their countenances, the palenes of their complexion, and the profounditie of their beards : for such men, I was perswaded could best speake deepe points of learning, and were best scene in celestiall matters: to them I committed my selfe, and gave them a good round summe of mony in hand , and more I promised to pay unto them, when I should attaine to be my Arts master in these points: for I had an incredible desire to talke like a learned man, and to have an insight into the order & course of all things:

The distraction they put him in. But I was so farre from being freed by their meanes out of my former ignorance , that they brought me worse out of tune then I was before, every day filling my head with Beginnings, and Endings , and Atomes, and Vacuities, and Matters, and Formes , and I know not what. But that which most of all put me out of heart, was to heare how much they differed in opinions amongst themselves, thwarting, and overthwarting one another in every thing they spake : yet every man would have mee to bee a follower of his , and seeke to draw me to the bent of his owne bowe.

Friend. Strange it is , that wise men should bee at such oddes amonig themselves , as not to have the same opinion of the same things.

Their presumption.

Menippe. Beleeve me, friend, I know you could not chuse but laugh to heare their arrogant and prodigious speeches: that men confin'd to the earth , of no higher pitch then we that are with them , no sharper sighted then their neighbours dwelling nigh them , nay some of them , either through age or idlenesse , able to see nothing at all, should yet professe themselves to know the uttermost ends of heaven, to measure the compasse of the Sunne, to understand what is done above the Moone , and as if they had fallen from the Starres; describe the quantitie and fashion of every of them ; and that they which oftentimes cannot truly tell

tell you how farre it is betweene Megara and Athens, ^{b A Crey of At-}
 should yet take upon them to tell how many cubits space ^{c tica little more}
 it is betweene the Moone and the Sunne, and to measure ^{d then 20. Italian}
 out the height of the skie, the depth of the sea, and the ^{e miles distant}
 compasse of the earth: and by making circles and circum- ^{f from Athens, so}
 ferences, triangular, and quadrant dimensions, and by cer- ^{g named in the}
 taine round orbes, conclude upon the quantitie of heaven ^{the regne of Caros}
 it selfe: but nothing doth more detect their ignorance and ^{the son of Pho-}
 arrogancie, then their owne peremptory speeches about ^{roneus from}
 matters, vvhich all men know are to them unkowne: for ^{the temples of}
 they will affirme nothing upon likelihood or possibilite, ^{where there, buile}
 but contend vyith all vehemency, (leaving no place for any ^{and so called}
 other to outspeak them) and will almost take their oathes ^{Pausan. in At-}
 upon it, 'that the Sunne is, a lumpe of some kinde of mat- ^{tic.}
 ter, made red hot with fire: ' that the Moone is a region ^{Their contra-}
 inhabitable, ' and that the Starres drinke vwater by the help ^{c Anaxagoras.}
 of the Sunne, drawing vapours out of the Sea, as with a ^{Dio. Laert. l.}
 bucket, and bestowing it upon them all to drinke amongst ^{d Xenophanes.}
 them: but the contradiction of their opinions may easily ^{e Heraclitus.}
 be descried by any man, which I would have you take good
 notice of: and how little reconciliation is to be expected in
 such contrarieties. First, they varie in their opinions ^{f Melissus, and}
 touching the vworld: ' for some hold, it had no beginning, ^{diverse others.}
 nor ever shall come to have an end: others as confidently ^{Pe. may. seeme}
 affirme it had a maker, and describe the manner of the ma- ^{here to incline}
 king thereof. And these bee the men I most admire, that ^{more to A-}
 make some god to be the vworkeman of all things, and yet ^{theisme then a-}
 tell us not from whence he came, or vwhere he stood vwhen ^{ny set of Phi-}
 he vvas about his worke: vwhereas, before the creation ^{losophie, but this}
 of the universe, it is impossible to imaginie either time or ^{is spoken in the}
 place.

Friend. These are bold fellowes indeed, Menippus, and ^{opinion,}

talke of strange matters.

Menippus. What if you should heare them speake, sweete friend, of their Ideas and Incorporalities, and how they ar. ^{Their. tearmes.}

gue about finite and infinite, a quarell that can never be composed: for some confine the world to an end, othes-

g Xenophanes, will have it without end: *h* some give out that there are many worlds, and reprove them that talke as if there were but one: *i* another (some quarrelsome companion I warrant him) affirms warre and falling out to be the originall of things: *j* what should I trouble you to tell you of their gods? *k* for to some a certaine Arithmeticall number stands in steed of a god: *l* others sweare by dogges, geese, and plane trees: *m* some would make a riddance of other gods, and ascribe the government of all things to one alone which drew mee iniustius *the Philosopher*, as it is recordedly Socrates in his Ec. *n* The Platonicke, Peripateticke &c. The. *o* Stoicke, affirms that there were above three hundred severall opinions concerning God and Religion among the Heathen Philosophers.

Soc. Eccl. Hist. lib. 4.c. 27.

m The Poets.

n The Epicureans.

o Atheists

* *The motives that caused him to undertak this journey.* *p λογοτός*; *Aιτούστης*, he is so termed by Plutarch, in his Solon. but here by Lucian merely for the vehemencie of my desire, & next by the encouragement of *Æsop* the fable-maker; who made heaven per-

vious

vious to eagles, nay sometimes to beetles and camels: but to make feathers spring out of my flesh I thought it impossible by any devise I could imagine: yet if I could provide my selfe of wings either of a vulture or of an eagle (for they onely would be able to beare the weight of a mans body) then perhaps my project might proceed to some purpose: whereupon I got mee those birds, and cut off the right wing of the one, and the left wing of the other which was the vulture; as handsomely as I could; and buckling them about mee, fastned them to my shoulders with thongs of strong leather, and at the ends of the uttermost feathers made mee loops to putt my hands through, and then began to trie what I could do, leaping upwards at the first to begin withall, and sayling with my armes, lifted my bo-die a little from the ground, no higher then geese use to do, when they begin their flight, and keeping my selfe low, often touched the earth with the top of my toes: but when I found by this, that my device was answerable to my hopes, I grew every day to bee more bold than other, and getting up to the top of the Castle, strew from thence, and alighted at the Theater. After so great a flight taken without any danger, my minde carried mee to masters of more eminencie: and beginning my course, sometimes at the Hill ^q A hill in Arcadia. ^t A Mountaine in Arcia very fruitfull for Bees, where was a stua of Jupiter, whence called Jupiter Hymettius. ^u A hill in Megaris Thucyd. lib. i. ^s The top of the Mountain hanging over the Cittie Corinth. ^v A Hill in Arcadia. ^w A Mountaine in Laconia, Pausan. in Laco. ^x A high Mountaine in Greece, bordering on the one side, on Thessalie, on the other, on Macedonia. Paus. used by the Poets for Heaven. ^y He beginneth his journey.

*How bee fur-nished himselfe
for it.*

Iliad 8.v.51.

as high as the Moone; by making way thorough so many cloudes, I found my selfe wearie, especially upon the left wing, which was of the Vulture : I therefore sate me down upon it to rest my selfe, from thence looking towards the Earth that was beneath me, and like Homers Jupiter, sometime beheld the horsemen of Thrace, and sometimes the Myrians : then if I pleas'd mee, would cast mine eye upon Greece, or upon Persia, or India, out of all which countries I was filled with varietie of rare delights.

y The Rhodian Colossus was a statua of braffe 70. cubits, so that the shins might sayle between his legs : it was the workmanship of Chares the Lyndian, and when it had stood about 56 years, was thrownne downe by an Earthquake: this and

Menip. Your expectation shall not faile you, my good friend : for, placing my selfe upon the Moone as well as I could, shee travelled with me in her usuall course, and holp mee to survey the order of all earthly things : and at the first, me thought I saw a very little kinde of Earth, far lesse than the Moone : and thereupon stooping downe, could not yet finde where such Mountaines were, or such a Sea, nor see the Rhodian Colossus, or the Tower of Pharos (for you must know, the Earth was altogether hid from mee) though now they are eminent, and put up their heads above all other things : At the last, the glittering of the Ocean by the Sunne beames shining upon it, made me conjecture it was the Earth I saw, and fixing mine eyes more stedfastly on it, the whole life of man was made apparent to mee, not by Nations and Cities, but all particular sort of persons, Marriners, Souldiers, plough-men, Lawyers, Women, Beasts, & whatsoever feedeth upon the face of the Earth.

nat.hist.lib. 34. cap. 7. & lib. 36. cap. 12. Friend. Nay now, Menippus, you have overshot your selfe exceedingly, and contradicted what you said before : [†] Hom. Odys. even now you were faine to looke narrowly to find out the lib. 11.v.309. Earth, & when the Colossus appear'd unto you, you thought it

it might perhaps be some other thing: how came you then upon a sudden to be such a *Lyncean*, as to discerne all that was upon the earth; men, beasts, yea almost the very nests of gnats? I am glad to give you a true history of *Messapus*. I thanke you for your good remembraunce, for what did most concerne me to tell you, I know not how, was by me utterly omitted: for when mine eye had led mee to the knowledge of the earth, and yet not able to see any things else by reason of the distance which my sight could not attaine unto, it grieved me much, and I was in great anguish of minde: and being growne utterly disconsolate, and ready to shew teares for sorrow, suddenly behinde my back there stood the wise *Empedocles*, as blacke as a coale to looke to; and covered cleane over with ashes, as if he had beene broyled in the embers: and to tell you plaine, at the first, the sight made me agast, and I thought some lunarie spirit had appeared unto me: but he said, be of good cheare, *Messapus*: I am no god: take me not for one of the immortall: I am the Phygicall *Empedocles*, that tumbled my selfe headlong into the tupmells of mount *Etna*, and was thence cast out againe by the strength of the smoake, and tost up hither, and now dwell in the Moone; and am carried about in the nire as shee is, feeding only upon the dew: the purpose of my comming is to free thee from thy present anxietie, for I know it doth afflict thee much, that thou canst not clearly discerne what is done upon the earth: Kindely done of you, honest *Empedocles*, said I; and as soon as my winges have brought me downe into Greece, I will remember to sacrifice unto you upon the tunnell of my chimney; and at every change will there make my prayers in publike to the Moone: I swaré, said he, by *Endymion*; I come in no such respects; *Telemachus* ent. in vit. *Empedocles*. b This *Lucian* addes to the story, we reade indeed of one of his slippers that was blowne backe againe, and by that meanes it was guess what became of him* d very fit alar for such a smoake Deitie. c *Endymion*, as some have thought, was a great Astronomer, and therfore feigned by the Poets to be beloved of the Moon who was so taken with his beauty as he lay sleeping on mount *Latmos*, that so enjoy his company he left her chariot to be guided by her brother

only, it grieved me at the heart to see thee in so great sorrow: but knowest thou any meanes how to amend thy sight and make it better; beseeche me no, said I, unless you, have somewhat that can wipe the weft of mine eyes, for I finde my selfe very dimme sighted: you have no need of any farther helpe, said he, for you have brought that from the earth with you; that can make you see well enough; and what may that bee, said I? Know you not, said he, that you have the right wing of an Eagle about you? yes said I, but what is the wing to the eye? the Eagle, said he, by farre is the sharpest sighted of all creatures, and only able to looke against the Sunne, and she is thought the royallest, and truest begotten Eagle, that can behold a bright Swane without winking. So I have heard indeed, said I; and it much repenteth me, that when I undertooke a journey hither, I had not pluckt out mine owne eyes, and put the eyes of an Eagle into my head: for I am now come unperfect, and not royally prepared, but rather as a misbegotten mungrell, cast off, and forsaken by my friends. It is in your power, said he, presently to make one of your eyes roiall: for if you will but arise alittle, and lay aside the wing of the Vulture, and onely keope the other wing on, according to the situation of your wings your right eye shall be sensible of anything: the other must continue darke doe what you can, because that side is defective: I care not, said I, if my right eye only be as apprehensive as an Eagle, it will serve my turne well enough: for I have noted, that Carpenters, when they would lay their line alight indeed to square out their timber, use to looke but with one eyer. And with that word, I did as *Empedocles* had advised me, who by little and little vanished away, and was dissolved into smokie. When I was wing'd as I ought to be; upon a suddaine a great light did shine round about me, and all things that before were hidden from me, were now perspicuous and easie to bee discerned, wherefore, stouping downwards towards the earth, I perfectly descried both Cities and men; and every thing that was done; not onely under

under the open prospect of heauen, but whiche was acted in
private houes, which men thought could never come to
light. There saw I *Ptolemye*, committing incest with his
sister; *Lysimachus*, betraying by his sonne; *Antiochus*, the
sonne of *Selencus*, falling in love with *Serapionee*, his mo-
ther in law: *Alexander the Thessalian*, slaine by his wife;
Antigonus adulterating his sonnes wife, and *Aretatus* poy-
soned by his sonne: on the other side, I saw *Arſaces* killing
his wife, and the *Eurycles Arbaces* drawing his sword a-
gainſt *Arſaces*: *Spartacus* the Median by his Guard dragg'd
out from a banquet by the heelles, and his head wounded
with a ſtanding cup of gold: the like was to be ſeen done
in *Lycia*, and among the *Scythians* and *Thracians*, in the
Courts of their Kings, adulteries, murthers, treacheries,
rapaies, perjuries, feares, and false-heartedneſſe towards
their friends: thus was I occupied in beholding the affaires
of Kings. But the acts of private persons were farre more
ridiculous, for I beheld them also, and ſaw *Hermiodorus* the
Epicure, forswearing himſelfe for a thouſand Dragmes;
Agathocles the Stoike, going to law with his Scholler for
the hire of his teaching; *Clinias* the Rhetorician ſtealing a
peece of Plate out of the Temple of *Aſculapius*, and *Her-
ophilus* the Cynick alſo in a bawdy hotife: what ſhould
I tell you of other men, of whom ſome were breakers up
of houes, ſome wranglers in law-suits, ſome uifurers, ſome
exactors: indeede the ſight was moſt variable and full of
diverſitie.

Friend. You have done friendly, *Menippus*, in imparting
this unto mee, and I know it could not chuse but give you
extraordinary content.

Menippus. To deliver every thing in order, good friend,
is altogether i[m]poſſible, it was worke enough for mee to
fee it: but the totall of what was done, made ſuch a ſhew as
Homer deſcribed upon *Achilles* ſhield: in one place *Iliad. 18.1 v.
were merrie meetings and marriages: in another tri- 480.adv.608.
alls of ſuits and courts of justice: here was one ſacrificing
for joy of his good fortune; and his next neighbour in hea-

The abominable
acts, and tragic-
call ends of ad-
verſe wicked
Princes and
Tyrants.

The base condi-
tions of ſundry
Philofophers.

d Hee speakes vinessse and mourning; when I looked towards the *Gates* I here according saw the fighting, & turning my sight to the *Scribians* I saw to the customes, them wandring about in wagons: then casting mine eyes conditions, and employments of on the other side, I beheld the *Egyptians* tilling their land; these severall the *Phaeacian* trading in marchandise, and the *Cilician* Nations prachising pyracib, the *Lycian* was lash'd with whips, and the *Athenian* was going to law: all these being in action at one instant, you may imagine what a confused apparition was presented to my view: as if many singing men should be brought into a roome together, or rather many quires of singing men, and every man commanded to sing a severall tune, and strive to make his owne song good, and with the strength of his voice to drowne the notes of the other.

I beseech you what is your conceit of such a noise?

Friend.: O Menippus, it must needs be both foolish and offensive to the eare.

Menippus. Believe mee, friend, such singers as these, are all they that dwell upon the earth: and of such unmeasurall discords, is the whole life of man composed: and not one-ly of unetunable notes, but of disproportional motions, and no man takes notice of it, untill the master of the quire e Sicyon ~~was~~ drive them every man off the stage, and tell them hee hath city of Pelo- no more cause to use them: then all at once are striken si-ponnesus, be- lent, and cease from that confused and disorderly song: but tweene Corinth & Achaia. Pau in this variable and dispairible Theater of the world, though san. in Attic. all things appeared most absurd and peevishe, yet I thought f A town in At- I had most cause to deride them, that contend about the li- tica. Thucy. l. 2. g. A towne on the borders of have corne growing in Attica. Marathen which borders upon ^{the} Ocean, or are Lords of the Acharnæ a thousand acres among the Acharnens: for all Greece in townes of Attica distant some 63 furlongs from Athens. Thuc. lib. 2. i The least quantitie that can be seenmed to possestle scarcely the quantitie of an Atome: then casting mine eye upon Peloponnesus, and in it beholding

beholding the country of ^k Cynuria, I remembred how many Lacedemonians and Argives lost their lives in one day for a plott of ground hardly so bigge as an Egyptian beane: againe, when I saw men thinke well of themselves because they were so well stor'd with gold in rings and cupboards of plate, I could not possibly containe my laughter, when whole Pangenum and all the mettals in it, were no bigger in quantitie then the smalllest seede.

Friend. O happy Menippus, for enjoying so rare a spectacle! but I beseech you let mee heare somewhat of men and cities, what shew thy made when you were so high.

Menippus. I am sure you have often seene a swarne of emets; how some of them trot up and downe: some issue out, some return again into their hold: one carries out filth: another snatcheth up a peece of a beane hull, or part of a wheat corne, and runnes away with it as fast as hee can: to these the life of man hath most resemblance: some build houses, some affect popularity, some authority, some will be Musicians, some Philosophers: and their cities not farre unlike the houses of emets: if you thinke it a poore comparison to liken men to such small creatures, peruse the ancient Theffalian fable's, and you shall finde that the ^m Myrmidons, a warlike nation had their first originall from emets.

When I had thus seene enough to serve my turne, and satisfied my selfe with laughter at it, I set thy wings together againe, to take my flight to the habitation of heavenly Jove: and had not mounted a full furlong up, but the Moone with a feminine voice, spake to mee in this manner, Plin. Nat. Hist. ^{in Most of the ancient fables of the Greeks had their beginning in Thessalie, & the countrey therabouts.}

Menippus, well may you speed: let mee intreat you to carry a thing from mee to Jupiter: what may it be said I, for I ^{1. 4. in proem.} ⁿ Jupiter at the will not refuse you, unlesse it be heavie: onely a message, ^{prayer of his son} Aeacus King of quoch shee, not offensive, but a petition, which I would ^{Egin, an Island of Greece, transformed a great multitude} have you preferre in my name to Jupiter: for I am weary ^{transformed a great multitude} of my life, Menippus, to heare so many monstros speeches

of Ants, which he saw in a hollow oake into men, and gave them unto him, Juno having before by a fearfull pestilence depopulated his whole country. They were called Myrmidons from myrmex, which signifieth in Greeke an Ant. Ovid Metam.

pass out of the mouthes of Philosophers concerning mee, who it seemes have nothing else to doe, but busie themselves about mee, enquiring what I am made of, and of what quantitie I am, and for what cause I appearre sometimes halfe, sometimes three quarters: some say I am a region inhabitable, some that I hang over the sea like a looking glasse, and every man puts upon mee whatsoever comes in his owne conceipt, nay, they will not allow the very light I have to be mine owne, but say I stole it from another, and had it from the Sunne above, and never will let mee alone, but seeke to make debate and variance betwixt mee and him that is my brother, not satisfying themselves with the opprobrious speeches they have given out against him, whom they make no better then a stone, or some kinde of metall made red-hot vvirh fire: yet have I seene some villanies abominable and beastly committed in the night time by these men that looke so severely by daylight, and carrie so settled a countenance, that are so grave in their habit, and so much respected by simple men , which I forbare to speake of, because I thought it unmannerly to publish and reveale their nocturnall conversation, or bring their lives as it were upon the stage: for when I found any of them either playing the whoremaster, or the thief, or occupied in any such worke of darknesse, I would plucke in my head under a cloud, & cover my face, that every man shoulde not see what was acted by old me, adorn'd with such abundat beards & carrying such an opinion of vertue and honesty: yet will they never give over to lacerate mee with ill language, and abase me in the highest degrēe: insomuch, that (I fweare unto thee, by the night) I have often beene in hand to remove my seate further , to avoyde the being subject to their clamorous and chattering tongues : remember to acquaint Jupiter with this, and tell him farther, that it is impossible for me to remaine in my region, unless he utterly confound these naturall Philosophers, and stop the mouthes of the Logicians, blow up the *Sea*, set fire on the *Academie*, and suffer no more disputations to be held in *Persipon*.

• Three principall Schooles for Philosophers, from whence as many farts derive their names.

me : so may I hap to live in peace, that am now daily dilated and quartered out amongst them. It shall be done, said I, and so struck up directly towards Heaven, * and had ^{Odys. lib. 10.} scorne least sight of all that was done either by men or beasts, v. 98. and within a while, the Meone it selfe began to be lessened, and the Earth was utterly hid from me: then I left the Sun ^{His arrivall at Heaven.} upon my right hand, and taking my flight thorow the Starres, the third day I arriv'd at Heaven. And at the first, thought it my best course, attired as I was, to presse in suddenly amongst them, supposing I should easily rest undiscovered, because on the one halfe I was an Eagle, a fowle, which I knew of old, was very familiar with *Jove*: but afterwards I bethought my selfe, that my Vultures wing could not possibly be conceal'd; wherefore I held it best not to be too bold, but approaching more neare, knock't at the *Door*: *Mercurie* heard me by and by, and asked my name: ^{The Messenger of the Gods.} which, when I had delivered, hee went back againe as fast as he could, to tell it to *Jupiter*: within a while after I was called in, terribly trembling with feare, and found them all sitting together in the same taking, extreamly vex't with care and anxietie; for my strange adventure put them all into no small perplexite, deeming all men would dare to wing themselves in the same manner, and doe as I had done. *Jupiter* then with a fierce and truculent aspect, fixing his ^{Odys. l. v.} eye upon me, said: * What art thou for a man? from what ^{107.} Citie commest thou? and who are thy parents? At the sound ^{p Two Gyanes} of his voyce, I was stricken almost dead with feare, and Alocus, ^{the Sonnes of} stood like a dumbe man, astonisht with the thunder of his ^{store up Monste} words: but in a while, recovering my selfe, I delivered the ^{Ossa by the} whole matter to him from the beginning; My desire to bee ^{rootes, and set} taught in high points, my repaire to Philosophers for that ^{is on Olympus,} purpose, the contradiction I found amongst them, my di- ^{and Pelion on} traction by that meanes, my device thereupon, my wings, ^{that they might} and every thing else till my arrivall at Heaven, ultimating by that meanes ^{reach to heaven} my speech with the message from the Meone: whereat hee and ^{and fight o-} smiling and clearing his countenance a little, what shoulde ^{gainst the Gods,} wee talke of? *Orus* and *Ephialtes*, said hee, when *Menippus* being ^{but nine} dare ^{years old apiece.}

9 Odys. II. v. dare put such an adventure in practice ? but for the present
 311. A rare Athenian Car- you shall be my guest : to morrow wee will sit in counsell
 ver, and chiefly upon the busynesse you come for, and then you shall have
 famed for the your dispatch: vwith that, rising up, he vvent towards that
 Image of Jupi- part of heaven, where all things might best be heard, for it
 ter Olympius, was time of day to attend to prayers : and by the way as
 which was he was going, questioned me upon earthly matters, vvhat
 wrought by him price vwhat was in Greece ; vwhether the last hard winter
 in Ivory, and did not pinch us shrewdly , and vwhether grasse wanted
 accounted one not more raine : then he askt me vvhether any of Phidias
 of the seaven wvorkes were now to be had; vwhy the Athenians had gi-
 wonders of the world. Plin. ven over the Diasia feast so many yeares, vvhether they
 nat. hist. lib. 7. intended to solemnise the Olympian games, and vvhether
 cap. 38 & lib. 34. oap. 8. the theevves were taken that robbed his temple at Dodone.
A yearly seaf/ kept by the Athenians here- so fare in the honour of Jupiter.
 When I had answered him to these questions as I could, but tell me Menippus, I pray thee, said he, vvhat doe men thinke of me? that thou art a Lord of soveraigne majestie, said I, and king of all the Gods : O thou dost but jest, said he, for I know their froward dispositions well enough, though thou never tell it. Indeed the time hath been, vwhen I vvas the onely Prophet, the onely Physician, and all in all amongst them : every streeete , every assembleie vwas filled with the fame of Jupiter: my temples of Dodone and Pisias carried away the credit from them all; the smoake of sacrifices ascended up so thicke, that I was scarcely able to open mine eyes for it : but since Apollo erected his oracle in Delphus, and w Esculapius set up shop in Pergamus, Be- die the Grecians reckoned their yeare, as ana in Ephesus; all the vworld goeth a gadding after them, there they keepe their solemne meetings, and consent to offer their Hecatombes : but I am so far out of date with Olympiade.

In this place there is a cold spring, into which, if a burning torch be dopp't, it will put it out, but being out before, it will set it on fire. Plin. nat. hist. lib. 2. cap. 103. u A City in Achaia. Plin. nat. hist. lib. 4. cap. 5. He brings in Jupiter asking these idle questions, and making this complaint, to shew the vanitie of the Roets and others, who impose such weaknesses and triviall cares upon the Gods. w The god of Physicks. x The name of Diana amongst the Thracians, Boudis, n Agrietus degusti Hesych. y A sacrifice of a hundred Oxen, or other Cattell.

them

them, that they think is honour enough for me, if I be sacrificed unto every fifth year in *Olympus*: therefore you may finde mine altar more cold, then either *Pineas* lawes, which were
of *Chrysippus* syllogismes: with such talke as this we past ^{only written,}
away that time, till we came to the place where he was to
sit downe and hearken to mens prayars: There were certa-^{a never practised.}
taine holes in heaven, with little cesters, set upon them in
order one by another, like the fiddes of violles: and by ev-
ery one of them stood a chaire of golde: Jupiter therefore,
setting himselfe in the first, and taking off his cover, gave
ear to those that made their prayars to him, and certainly *The vain pray-*
there was great variety and repugnancie in their petitioners and persist-
for I also stooping my selfe downwards, was made part-*ons of men.*
ket of them, which were to this purpose. O Jupiter, that
I might be a king: O Jupiter, send me onions and gar-
licke to grow vval this yere: O Jupiter, that my fathre
would die shortly: another prayed, O that I might sur-
vive my wife, O that my plot against my brother may
be concealed, O that I might prevale in my suitor at law, O
that I might get the iugement at *Olympus* the Mairines *Iliad. lib. 16.*
prayed, some for a North wind, some for a South: The v. 250.
husbandman prayed for raine, and the fuller for Sun-shine, *He derides in-*
Jupiter heard them all, and seriously examined every mans *this the opinion*
prayrs: yet he would not give way to every thing was as-*of men in these*
ked, ^{*} but some he granted like a gracious fathre; and some *times, who*
he denied: the righteous prayrs he admitted to come up *thought the gods*
to him through the hole, and laid them on his right hand: *had respect more*
the unjust he sent backe againe without their errand, and *to the value of*
blew them downe, that they might never come nigh to *the sacrifice,*
heaven: yet, at one prayer I perceived he was put hard to *then the will of*
it: for two men had made their petitions contrary, and pro- *the offerer.*
mised equall sacrifices upon performance; so that he knew *Who of a*
not which way to incline, but was driven to an Academi- *farmer became*
call suspence, not able to pronounce certainly of any thing, *a Philosopher,*
but like scepticall *and father of* *the Sceptick sect*
Pyrros, refer'd it to further know- *who professe no*
ledge: When he had done his part at hearing prayrs, he *determination,*
removed to the next chaire, and taking off the next cover, *or settled opini-*
stooped in all things. *on, but a cun-*
F *nuall doubting*

dowards to oathes and protestations, and when he had enough of them, and crustie in pieces *Hermiodorus* the *Sophist*, ^{A perjur'd Phi-} see before, he went to the next seate, and listned to oracles, answers, and auguries, and from thence shifted to the shire of sacrifices, through which the smoake ascended, and brought vwith it to *Jupiter* the name of every one that of fered.

Jupiter disposes of the weather. When he had done with these, hee was to take order with the vvinds, and the vweather what they shold doe: to day let there bee raine in *Schythia*, lightning and thunder in *Lybia*, and snow in *Greece* let the North winde blow in *Lydia*, and the South winde be still: let the West winde make tempestuous the *Adriaticke sea*, and let some thousand bushels of haile be scattered in *Lappadocia*. When hee had made a dispatch of all, wee went to supper, for it was high time to eate: so *Venerie* toke me, & placed me with *Pan*, and the *Corybantes*, and *Aatis*, and *Sabinius* those inquiline and uncompleat Gods, where *Ceres* serued us with bread, *Bacchus* with wine, *Hercules* with steale, *Venus* with myrtle berries, and *Nepturne* with fish. I had a fast also by chance of the *Nectar* and *Ambrosia* for honest *Ganymed*, out of his love to mankinde, no sooner could *Jupiter* looke another way, but hee would be sure to fit me with a cuppe or two of it presently. Yet, the prime gods (as *Homer* saith in a certaine place, who I think had seen them as well as I) neither eate meat, nor drinke wiste, but feede upon *Ambrosia*, and tipple one to another in *Nectars* for their most pleasing diet, is the flavour of the sacrifices carried up vwith the smoake, and the bloud of the oblations vwhich sacrificers power upon their altars: But whilste wee were at supper, *Apollo* plaid upon his harpe, and

Silenus daunced, the Muses stod up, and sung unto us *Hesiodus* his *Theogonia*, and the first Ode of *Pindarus* sonets, and when woe were all well satisfied, every man went to his rest, to my thinking, reasonable wellwhittled: but, though men and gods slept all night long, yet I could take no rest, for many thoughts taune in my head, which kept mee wakynge, especially, how *Apollo* could live to that

c Inferior gods
and of the low-
est ranke.

d The Myrtle
tree is consecra-
ted to Venus.
There was in
Rome an anci-
ent altar dedi-
cated Veneri
Myrtæ. Plin.
lib. 15. cap. 29.

* Iliad. 5. v 341.
Hee scoffes at
Homers bolde
determination.

e Poefterfther,
and tutor to
Bacchus.
* Iliad. 2. v. 1.

f Apollo is al-
ways pictur'd
like a young
man without a
beard.

age

age, and never have any beard: or how there should be night in heaven, and the Sunne still resident among them, and feast together with them. At the last I began to nodde a little: But Jupiter getting up betimes in the morning caused an assembly to be proclaimed, and when they were all come together, beganne with them in this manner. The cause of my converting you at this time, is the stranger that arrived here yesterday: I had formerly intended to tell you my minde touching these Philosophers; cheifly incited here to by the Moone, and the abuses stee charged them withall, and therefore purpose not to trouble you with any further matter, for there is a kind of men largely spread in the world that are sleuthfully, contentious, vainglorious, omnivorous, gluttonous, foolish, arrogant, injurious, and as Homer saith * an unprofitable burthen of the earth: these have cut themselves into sects, and deviated many different and intricate Labyrinthes of argumentation, some naming themselves *Snickers*, some *Aesopickes*, some *Epictetes*, and some *Parmenickes*, with many other more foolish names than these, and involving themselves within the venerable name of virtue, carry their countenance aloft, and strooke out their beards at length, and traversing the world, under a counterfeit habit, cover most abominable condicions, like our ordinary actors in Tragedies, from whence fit you detract their wizards and brave apparel, the remainder will be apish and discover a poose fellow, hited to play his parte for a few pieces of silver: they being no better then they yet live in contempt of all men, and publish most execrable opinions of the gods: if they can draw in a simple young man, they make virtue the common place of their discourse, and teach them to make intricate and indissoluble arguments, speaking to their scholler continually in praise of patience and temperance, & in detraction of riches & pleasure: but when they are alone by themselves, no such gluttonis as they, no such lechers, yea, they will lickle up the very drosie of silver, and which is most intolerable, they will beare of no function, neither in publicke nor private, but a soporiferous

H. speech
against the Phi-
losophers.

Iliad. lib. 18.
v. 104. in the
speech of Achil-
les to his mother
Thetis.

* Iliad. lib. 2. v. 202. *The* words of Ulysses their only practise, with multitude of bitter speeches and scolding oarmes to rebuke other men. He is thought the bravest fellow amongst them that can brawle loudest, and hath the most audacious and temerarious Tongue to deliver dead reports. If a man shoulde aske one of these fellows, that inforce and straine themselves so farre to euolue and cry out against others, I belieue you Sir, what are you good for your selfe, and what place in the common Weale do you supply? hee must needs say if hee will say justly, and according to ruffe; that, to be a sea-man, or a husbandman, or a souldier, or a tradesman. I hold it base to loose, and goe in ragget, I wash in cold water, and weare no shooes in winter, yet like a *Homer*, I can corpe another man: if a rich man make a feaste, or keepe his wive, I will be sure to have a boord with him, and his hame in the teeth with it: but if any deare friend of mine be sick and desirous, and liketh to perishe for food or physickes, I will not owne him: Sheo deville satte I complain of, Oye gods, and the worst among them all, are they that are called *Epiwos*: for they be the men that abuse us, and give neyght to the quicke; affirming that the gods are neither carefull of mens affaires, nor respectfull of anything that is done: it is therefore high time to looke about you, for if this doctrine should once be put into men shads, you are like enough to blate for hand-gate: for who will offer you any sacrifices, and looke it to be neyer the better for it? yedlewise al the pro byche straunger that came yester day, what complaint the Moors hath made agynst them, which I beseech you consider well of, and take such order as may best tend to the benefite of mankind: and the faerie of your shires: when *Jupiter* had gitteth mucht, the whole assembly was moved, reberred, and side-deby all a once, destroy them with shudeler, burne them up with lightning, cast them headlong into hell, into eternall torment, as were the gyants: but *Jupiter* or ayeine commanding silence, said, you will neylpe performed, and let yow all with

all their Logick shall be confounded utterly: but at this present, I can by no meanes take punishment of any man: for you know wee are to keepe holiday these fourte next mo-
neths, during which time, I have taken truce with all the world: but the beginning of the next spring those accursed exorcises shall surely perish, by the discall dñe of my terrible thunder dart, (which hee confirm'd with his roiall assent) as for *Aeneas*, said hee, this doome shall passe upon him, his wings shall be taken from him, lest he should re-
turne a second voyage, and *Mercurie* shall take him this day to stocham againe upon the earth: and when hee had so said, hee diuinitized the Assemblie: and *Mercurie* taking hold of ^{g A street in A-}
^{thens, so called} my right eare, so carried me dangling downe, and on the ^{the son of Bac-}
^{from Ceramus chus and Ariad-} morrow towards evening, let me in *Ceramus*: You have ^{ne. Paus. in Att.}
heard all, my good friend, all the newes I can tell you out ^{h A porch or}
of heaven, and am now going to relate the same to the Phi- ^{walke in A-}
losphers that walke ^{in Paule,} ^{thens, so called}

of pictures wherewith it was adorned (for *ποιητὴς* in Grecce signifies variously coloured) in the porch were to be seen these pieces, First; the Athenians set in battell array against the Macedonians in Oenoe a town of the Argives. In the middle wall, Theseus leading the Athenians in fight against the Persians in Marathon, in which the Persians were overthrown by the Athenians, all painted on the left, and amongst the rest Miltiades, Ephorus, and Callimachus Persian in Attic.

MENIPPVS.

**OR THE
NECROMANCIE.**

*...while danc'ing houſer. Ejoy, reuived in ſighte
nippes; bays the lig'nes, being now return'd to lighte.*

Philistides. Is not this Menippus the Cynick? certainly it must needs be he; or I never saw Menippus, but what he was the strange neccurritenes? a hat, a harpe, and

a Lyons skinne: I will be so bold as salute him: *Menippus*, well met: out of what climate are you arrived, for you have not beeene scene in the city this many a day:

Eurip. Hecub. v. i. Menippus. From dead mens cells, and gates of death I come, Where hell is seated farre from sight of Sunne.

Philonides. Good god, and hath *Menippus* beeene dead, and revived againe, and no body aware of it?

Euripid. Menipp. Not so, Hell gave me entrance through a living man.

Philonides. What moved thee to take such a wretched journey in hand?

Euripid. Menipp. Youth set mee on, and boldnesse more then youth.

Philonides. I pray thee no more of this Tragickē stuffe, but speake thy minde plainly to mee without any Iambicke stuffe.

what meanes this habit? and what neocessitie enforced thee to travell those low countries? I am sure the way could give thee no great content.

Menippus. O my friend,

*The occasion of my journey thither was

To consult with the soule of wise *Tirefias*.

Philonides: Is the man well in his wits? mee thinkes thou shouldest not rappe out veries so roundly to them that come to salute thee in love:

Menippus. Pardon mee for it, honest friend, I pray you: I have beeene lately so conversant with *Euripides*, and *Homer*, that my belly is ready to burst with verses: they tumble out of my mouth whether I will or no: but first let mee heare from you how the world goes upon earth, and what men do in the city.

Philonides. Faith, follow the old fashion: they are no changelings: for still they extort with all extremitie, forsware themselves abominable, oppresse one another most unconscionably, and get all they can, be it never so basely.

Menippus. O miserable men, and most unhappy: little know they what lawes have past below, and what decrees are there established against rich men: which by *Cerberus* I swear, they shall never be able to avoid. *Philonides*. Is it true indeed? are there any newe edicts put out

a three head
ed dogge that
keeps hell gates.

out in those parts; touching matters done here above? *Menippus.* Many I assure you, which I may not reveale, nor disclose tho secrets of the kingdome, lest a bill of impietie should be preferred against me, to *Rhadamanthus*. *One of the Philonides.* Nay; good *Menippus*, for gods sake, let me *Judges of hell.* intreate you; envy not your friends the benefite of your relation: you shall never it to him that knowes how to keepe counsell, and already initiated in those kinde of my-
steries, concerning your selfe. *Menippus.* You enjoyne me a hard taske, which cannot bee undertaken with any great securitie: yet for your sake, I will make bold a little; for it is decreed there, that these rich and well monyed men, that keepe their gold as fast
c The daughter of Actisius kept
Philonides, as ever was *Danae*, — — — — — have told me that first, which I am first desirous to heare; ther in a brazen tower, but Ju-
namente, the cause of your journey, what guide you had to piter comming
conduct you, and then in order, what you saw or heard to her in a
there; & for I know you, a man so observant of rancies, that shower of gold,
nothing worth the sight or hearing could escape you.
lay with her,
Menippus. I will humour you in this also: for what will and begot Per-
seus. Ovid.
not a man doe, importuned by his friend? and first open Metam. lib. 6.
mine owne conceit unto you, and the occasion that drew me to this descent: for vwhen I was a young boy, and heard the journey.
what *Homer* and *Hesiodes* had written of vvarres and har-
borlies that were, not onely among the demi-gods, but
even the great gods themselves, their adulteries, their op-
pressions, their rapines, their dissensions, their expulsions Too much liberty
of parents, and their marriages of brothers. I thought all Poets in their
reports of the gods
this to bee very well done, and grew into a good liking of
it: But comming to mans estate, I heard that the lawes
gave precepts contrary to the Poets, forbidding all adulte-
rie, dissencion, and oppression: which brought mee into
such a distemper, that I knew not what to doe with my
selfe: for I imagined the gods wwould never have beeene *Menippus* for
lecherous, or contentious, if they had not thought well of (satisfaction re-
puted so vbe-
it, nor the law makers have enjoyned the contrary, if it had
Philosopher,
not

not beeene for our good. Being driven into this kind of
 difficultie, I thought I could not doe better, then betake my
 selfe to those kinds of men vvhom we call Philosophers;
 and become a disciple of theirs, beseeching them to doe
 what they would vvlde me. So that they would sette mee
^{Their difference} in some direct and consistente course of life: With this in-
 tention, I committed my selfe to them, and unwillingly, as
 the proverbe saith, to flummire the fonskis, cast my selfe into
 the fire: for among them, I found more ignorance and am-
 biguitie, then ever I was in before; insomuch, that they
 made me thinke it a golden life, to be an ignorant man still:
 for some exhorted wholly to pleasure, and onely to prof-
 cete that by all meanes, as wherent felicitie chiefly con-
 sted: another would have us laboure continually, and toyle,
 and afflict our bodies, live beggerly and basely, gambling
 at every thing, and rayling at every man; and perpetually
^{In his work} to have in our meentes, the olde saying of Hesiodus, con-
 demning vertue, and sweat, and the ascen of the heigh-
^{and dayes, the} forke would haue us delpis money, and hold the possession
 thereof to bee a thing indifferent: others againe, affirme
 sches to be good: What shold I stand now to speake of
 the vvorde, that daily heard. So many contraries come
^{first book, v. 287.}
^{The strangenes} from them in arguing about *Ideas*, and *Microparticles*, and
^{of their termes.} their *Atoms*, and *Vacuities*? and a multitude of such like
 termes as cannot bee imagined: And, which was most
 strange, every of them holding opinions as opposite as
 could be one to another, would produce arguments most
 strong and invincible to make his partie good: so that if a
 man should affirme any thing to be hot, and the same to be
^{Their strainge} cold, yet could not for his life hold dispersions vwith
 them, though he knew well enough, that nothing could be
 both hot and cold together at the same instant; and I found
 my selfe for all the world like a man in a flutter, sometimes
 nodding one way, sometimes another: but the worst was,
^{Their lives con-} to see the men that taught those lessons, practise the con-
^{trary to their} trary in their actions: they that perswade others to despise
^{rulerd ago} money, were most earnest to get it themselves; fall out for
 money,

money, teach young men for money, and undertake anything for money: They that speake most against honour, wrought all the meanes they could to attaine it: & though most of them cried out against pleasure, yet in private they applyed nothing else. Seeing my selfe utterly deprived of this hope, I fell into a greater agony then before; yet, it was some comfort to me, (though I were an ignorant, and farre out of the way of truth) that I had wise men, and of deepe understanding to beare me company. But as I lay waking one night in my bed with thought hereof, musing with my selfe what to doe. I could hit upon no better devise, then to take a journey to Babylon, to some of the Magicians there, that had beeene Schollars and successors to ^{His second resolution.} *Zoroastres*, to see what they could doe for me: for I had heard they vvere able vvith charmes and incantations, to breake open the gates of Hell, and bring any man safely thither, and send him as safely backe againe: I therefore thought it best to purchase my passage thither at the hands of some of these men, and when I vvas got in, to seeke out *Tiresias the Baetian*, and learne from him, (who was both a Prophet and a vwise man) vwhat life it vvere best for mee to make choice of. With these cogitations, I start up with all speede to prepart for Babylon: vwhen I vwas come thither, I sone fell in league with one of these Chaldaans, a man of profound wisdome, and rare experiance in the Art; for his head was all gray, and his beard of the largest size, demonstrating a great deale of gravitie: his name vvas *Mithrobarzanes*; and after many prayers and intreaties, had much adoe upon any termes to worke him to be my guide: but vwhen the man and I vvere agreed, hee first brought me downe to *Euphrates*, and there for nine and twenty dayes together, beginning with the Moone, from change ^{d Who was thought to be the first inventor of Magicks amongst the Persians, and was, as Plinie cites it from Eudorus, six thousand yeares before the death of Plato: it is said that hee lived in the wilderness on cheese for twenty yeares together. Plin. hist. 1. 30. cap. 1. & 1. 11. cap. 42. He is taken by some to have bin Cham that accursed son of Noah.}

c A prophet of Thelys, who having beeene both man and woman, and so had experiance of both sexes, was made judge in a controversie betwixt Jupiter and Juno, whether in the act of love received most delight, and judging it against Juno on the womans side, was by her strooke blinde: but recompenc'd by Jupiter with the gift of prophecie. Ovid. Metam. 3. Homer affirmes him to be the only wise man among the dead. Odyssi. 10. v. 494.

to change, he vvasht me over: and every morning at the Sunne rising, muttered out many mumbeling vvords, which I understood not: for they came from him, as from a stammering cryer, that vvanis utterance to deliver his proclamations, and therefore hiddes them up so thicke, that

After what manner the Magician prepared him for the journey.

Their meate.

A river running by Susa, of which water only the Kings of Persia did drinke.

Herod. lib. 1.

A river of Armenia running into Araxes.

Plut.

After what sort hee charmed him.

Pythagoras was of opinion that sea onions being hung over a doore would drive away all noisome things.

Their attire.

In A Lyons skin Menippus. That may easily be conceaved by any man, neither is there any great danger in uttering it, for these per-

haps, and a sonsliving before our time, had all likewise descended in

for Vlysses, to holt: and he thought that if he could make mee carry

according to the

severall habits of these three persons. The two former are commonly kynne, the reason of

the latter is thi, Vlysses being sent for by the rest of the Princes of Greece to joyne with them

in the Trojan warre, leash to leave his wife and yong child: en counterfested himselfe mad,

and making as if he would goe to plough yea ked an oxe and a horse together and put upon his

head a ploughman's hat, in which habite he hath binne ever since pastured.

they cannot be conceived: when the charme was ended, he spet thrice in my face, and so returned, not once looking upon any that met him: our food was nuts, our drinke milke, and hony mixed with wine, and the water of the riever ^{of} Choaspis, and our lodging, the greene grassle under the open skie: when I was sufficiently dieted for the purpose, he brought me about midnight to the riever ^{of} Tygris, where he purged mee and wiped mee cleane againe, and hallowed mee with a torch, with sea onions, and many other drugges, still mumbeling the same charme, as hee was about it, and when hee had sufficiently enchanted mee, hee went round about mee, that no apparition might affright mee, and then returned to his house, bringing mee backe in such case as I was, and afterwards prepared for our passage by water: then did bee attire himselfe in a Magicall vestment, noe much unlike to a Median roabe, and brought these things to mee, and set this ^{of} hat upon my head, put a lyoos skinne upon my body, and delivered this harpe into thy hand, adjoyning mee, that if any man asked my name, I shouldest not say I was Menippus, but either Hercules, or Vlysses, or Orpheus.

Ptolomides. And why so, Menippus, I understand not the mysterie either of thy habit, or of thy names?

Menippus. That may easily be conceaved by any man, neither is there any great danger in uttering it, for these per-

haps, and a sonsliving before our time, had all likewise descended in

for Vlysses, to holt: and he thought that if he could make mee carry

according to the

severall habits of these three persons. The two former are commonly kynne, the reason of

the latter is thi, Vlysses being sent for by the rest of the Princes of Greece to joyne with them

in the Trojan warre, leash to leave his wife and yong child: en counterfested himselfe mad,

and making as if he would goe to plough yea ked an oxe and a horse together and put upon his

head a ploughman's hat, in which habite he hath binne ever since pastured.

any

any resemblance of any of them, I might the better escape
the guard of *Eacus*, and passe without controule: for they
having seene the like before, might let mee slip by them in
this Tragick habit unsuspected. As soone as the day ap-
peared, wee made to the river to set forwards on our jour-
ney where his boat was ready for him, and the sacrifices,
and the wine mixed with honey, and other matter fit for
ceremonie: all which wee laded, and then entred our selves Homer. Odyss.
with sad cheare, shedding plentic of teares from our eyes,
and so were carried a long the river, till wee came to the
marsh or lake, into which *Esphrates* emptieth it selfe: and
passing over it, came to a certainte desert countrie, so thicke
of woods ⁱ that a man could see no sunne, there we arrived, ⁱ He meanes the
Mithrabazanes leading the way: then first wee digged a ^{same perhaps}
pitte, and kill'd our sheepe, sprinkling the blood about the
pies brimme: after that, the *Magician* taking a burning
torch in his hand, muttered no more with a submisse
voice, but roaring it out as loud as he could, call'd up-^{The Magicians}
on all the spirits and devils in hell, the direfull toxies,
^k Nocturnall *Hecate*, and infernall ^l *Proserpina*, adding sun-^l The moone as
dry barbarous and unknowne names of many syllables in
length: presently, the whole place wherein wee stood be-^{governesse of}
gan to stirre, and the force of the charme made the earth ^f such workes of
cleave in slender, so that wee might heare *Cerberus* bark, ^m darkness:
a farre off, and the busynesse went on with a great deale of ^l The Queene of
sadnesse and sorrow: the Prince of the dead below was ter-
rified and astonied, for the greatest part of his kingdome
was laid open to our view, the lake, the *Pyrophlegiston*, and
the pallace of *Pluto* himselfe. But for all that, wee were so ^t A fierie seven
bold as to venture in thorow the hole, and found *Rhadamanthus* almost dead with feare: *Cerberus* barkt apace, and
began to stirre: but I had no sooner touched the strings of
my harpe, but the musick brought him a sleepe immediate-
ly: when we were come to the lake, we had like to have bin
disappointed of our passage: for the barge had her full
fraught before, of such as did nothing but houle and crie all
the way they went: for they were all wounded men, some

in the legge, some in the head, and some in other parts : I verily beleieve they came lately out of some skirmish : but in *Pluto's fers* honest *Charon*, as foote as he saw the Lyons skinne, tooke mee for *Hercules*, and received mee into his barge, transvers kindes of porting mee very friendly, and when we goe to shoare, di-
Asphodill, the rected us which way to goe: Being now in the darke *Mi-*
white, the *yellow* *throbazanes*, went before, and I followed him at the heelles,
the bulbouse till wee came into a spacious medow, set all over with *A-*
c. Hesiod. *his workes* *the phaedens*, where the ghosts of the dead, with a chirping
bookes, com- voice, hovered and flickered about us, and going a little
mends it for a further, wee came to the judgement place of *Minos*, who
wholsome herbe late upon an high throne, and by him on the one side stood
to eate. *Nimrod* *is* *on* the tormenting spirits, the evill angels, and the furies : on
the other side were brought in a great company tyed in a
long chaine one after another, which they said were adul-
Oud' οσυ *terers*, *whoremongers*, *extortioners*, *flatterers*, *tycophants*,
μαλάχη τε καὶ and a whole rabble of such rascals as in their life time did
αρροδέλτη *they car'd not what* : in another place by themselves were
overcap.

Fooles, that brought in the rich men, and the usurers, with pale counte-
half smores then nances, side bellied, and gowtie limbis, every one in a collar
all they cannot and chaine that weighed two talents at the least : *whee also*
tell. Nor is't be-
nefit of Milues *were got into the roome amongst them*, and saw all that
and Asphodell: *was done*, and heard what answer every man made for
himselfe, for there were strange, and new found Rhetori-
seemers the por- cians ready to accuse them.
cess saigne that Philonides. Who might they be ? let mee heare that also.
the soules of the Menippus. Dost thou remember the shadowes, that mens
deaddo feed up- bodies do yeeld by light of the Sunne ?

o One of the three subiects of Menippus. Very well. *and the other to tell*
Philonides. The same are our accusers when we are dead, &
beare witnesse against us, laying to our charge those things
that were done by us in our life time, & their testimony is
taken to be very authenticall, because they are alwaies pre-
sent with us, & never relinquish us: But after that *Minos* had
strictly examined the all, he sent them every one to the re-
gion of the unrighteous there to be punished according to
the qualitie of their offence, especially taxing them that
were

were so proud upon their riches and dignities; that they thought themselves worthy of adoration, much condemning their momentane statelynesse and contempt of others not remembryng themselfes to be mortall; and that all their happiness was but caduke, and unlasting: And they, when they were ript of all their bravery, I meane knytes, gentilrie, and authority, stood naked hanging downe their heads, which I was very glad to see: and him that I knew, I woulde closely creepe unto, and put him in remembrance what a jolly fellow he was in his life time, and how much he tooke upon him then, when many woulde bee waiting every morning at his gates, attending his comming abroad, crowding, and pressing one upon another, when they were lockt out by his servants, and hardly at all procure to have a sight of him who never shewed himselfe, but glittering and shining, in purple and gold, and changeable colours; thinking he made him a fortunate man, to whom he would vouchsafe to give his hand to kisse, and this would vex them to the very heart: yet Minos, me thought shewed himselfe partiall in one sentence that past from him: for pfer, and a cour-

A noble man of Sicilie, familiar with Plato: he was brother in law to Dionysius the elder, and drove Dionysius the younger out of Syracuse. Plutarch. The Schoole of the Stoicks. Aristippus, a Philosopher, was a Philosopher, the tyrant of Siricile, & therewent forth to speake for him (who is of great note for bringing among them, and may doe much in the world) and when he was here by Lucian, even at the point to be cast to the Chimara, goe the judge, speaking in his behalf. A mountaine in Lycia, whose upper part was full of Lyons, and burnt here-
vvere whipt, the roaring of them that were broyled upon na, the middle was faire pasture ground, and the bottome full of snakes and serpents: it was first made inhabitable by Bellerophon, and hence arose that fable of the Poets, how he overcame the Chimara, a wonderfull strange beast, which Homer in the 5. of his Iliads v. 81. describes thus. Ηερας λευκος διδυτης σπακων μισθον διχαιος Δεινος εν μηνον πλεον αδουερβον. A Lyons fronte, Goats middle, Dragons tayle, which doth strange force of burning flames exhalo.

the coales, the rackets, the stockes, the wheeles, *Chimara* dilaniating, and *Cerberus* devouring; all were tormented and punished together: the king and the slave, the prince and the poore, the rich and the beggar, and every man bewayled the wickednesse of his life: some I saw vvhom I knew that had beene dead but of late, vvhich shunke out

^c Turn'd upon
whel.

^d Roulng a
great stone.

^e Hungring
and thirsting

^f in the sight of
meat & drink.

^g And begatten
by Jupiter, but

^h attempting to
ravish Latona,

ⁱ was ffor to
death by Apol-

^j lo, and lies in
hell with a vnu-

^k ture continual-

^l ly tyring upon
his entrails.

^m As Homer
sayes 9. acres.

ⁿ Ody. II. v. 577

^o Fields upon
the banches of

^p Acheron, a ri-

^q ver in hell.

^r It was the
common man-

^s ner of the E-
gyptians to pow-

^t der their dead

^u bodies with salt 70. dayes before they buried them. Herod. lib. 2. Herodotus also in his 3.

^v booke, speakes of a strange thing wherof himselfe was an eye witnessesse, that perusing the bones

of the dead in a place where the battle had beene fought betweene the Persians and Egyptians, he could easily know one nation from another by their sculls, the Persians being so rotten and brittle, that he could cracke them almost with a fillip, but the Egyptians so strong, that they were hardly to be broken with a stone; which bee attributes to the shaving of their heads in their youth.

to bee scene, made a question to my selfe, how I should
 know ^a Thersites from the beautifull ^b Nireus, or ^c Irus the b The most de-
 beggar from the king of the Pheakes, or ^d Pyrrhus the formed of all
 coke from Agamemnon, for no ancient rooken was remay- come to Troy.
 ning upon them, but their bodies were all alike without Hom. describes
 marke or inscription, not to be distinguished by any man. him in the 2. of
 Which when I beheld, I thought I might compare the life he Iliad. v. 16.
 of man to nothing so well, as to a long shew or pageant, in c The most beau-
 which fortune was the settelout, and disposed every thing tiful except A-
 as pleased her selfe; and fitted every person with sundry chilles only of
 and different habites: some she adornes in Princely robes, all the Greeks
 garnisheth with attirings, appointeth a guard to attend Troy. Homer.
 them, and crowneth their heads with a diadem; others Iliad. 2. v. 67 4.
 she sheltereth in the vveedes of a servant. some she makes Homer. Odys.
 faire and beautifull, others mishapen and deformed, to 18. v. 1.
 make the more varietie in the shew: sometimes in the midst d Alcimous, who
 of the triumph, she changeth the state of some of them, and furnisht Ulyss.
 vwill nor suffer them to march in the same ranke to the men, to trans-
 end, as they were first placed in, but altereth their habite, port him into
 constraining him that at the first was ^e Crasus, to put on his owne coun-
 the garmentes of a servant or a captive: and poore ^f Mean-
 drus, who before was an ordinary serving man, she atti- t. y. and before-
 reth in the tyranical habite of Polycrates, and permits great store of
 him to make use of that personage for a while: but when treasure. O-
 the time comes that the triumph must have an end, e King of My-
 then every man unclothes himselfe, and puts off his pro- cca, and Gene-
 portion together with his bodie, and becomes as he was rall of all the
 before, no better then another man: yet some are so inse- f King of Lydia
 sible, that vthen fortune cometh to require her furniture a- and wonderfull
 gaine, they grieve and grudge at it, as if they had bin stript rich.
 of their owne, toath to redeliver what they made so short g Secretarie to
 use of. I suppose also, you have often scene these Tragi- Polycrates,
 call Actors, that are used in setting forth playes: that some King of the Sa-
 times they present ^g Creon, or ^h Priamus, or Agamemnon: mians; and af-
 in the Kingdome. Herodot lib. 3. h Tyrant of Thebes, slain by Thescus. i King
 of Troy. and

and the same man that a little before was so lustie as to

^{1 The firſt ſou-} counterfeit the countenance of ¹ Cecrops, or ¹ Erechtheus, der and builder within a while after, if the Poet will have it so, must come of Athens.

^{1 The ſame that} forth in the ſhape of a poore ſervant, and when the play is

^{Ericthonius a} ended, every man muſt be diſrobd of his gorgeouſe ga-^{king of Athens.} ments, lay aside his vizard, ſtep out of his buſkins, and Hom. Iliad. l. 2. walke aloofe of like a forlorne fellow, no more ^{Agamem-}

^{1. 47.} ^{mThe names of} non the ſonne of Atreus, or Creon the ſonne of Menecus,

^{common ſtage-} but calld by his owne name, ¹ Polus, the ſonne of Charicles, players.

^{n Suniam is a} the ¹ Sunian, or Satyrus the ſonne of Theogiton the Mara-

^{towne and pro-} thonian: ſuch is the life of man as it appeared then to my

^{monitory of At-} view.

^{tica. Strab. l. 10.} ^{o A moſt ma-} Phalenides. But tell mee Menippus, they that have ſo coſt-^{nificent ſepul-}

^{chre buiſt by} ly and ſtately tombeſ here upon earth: that haue their pil-^{Artemisia for}

^{her huſband} lars, their ſtatues, their epitaphs, are they in a more reſpect-^{Mausolus, king}

^{of Caria: for the} than ordinary men that are dead?

^{large neſte and} Menippus. What a queſtion is that? I tell you, if you did

^{rare workmaſ-} but ſee Maſolus, I meane the Carian, that is ſo fau'd for

^{ſhip ranked a-} his ſumptuous ſepulchre, I thinke you would never give

^{mōgſt the won-} over laughing whilſt you livid, hee is caſt out ſo contem-^{ptibly in a darke corner,}

^{world. Plin. lib.} that he lies among the common ſort of dead men, not to be ſene, and I thinke all that hee

^{36. c. 5. one of} got by his ſepulchre is, that he carries the greater buſthen

^{the judges of} upon his backes for the truthe, my honeſt friend; vwhen

^{hell.} Eacus appoints every man his place, the greatest ſcope he

^{The condition} allowes, is but the bredth of a foote, which upon neceſſitie

^{of the greatest} he muſt be content withall, and contract himſelfe within

^{Princes in,} that compasse: but I thinke, it wou'd move you to laugh

^{death.} much, if you ſaw those that were Kings and Brties: a-

^{p The father of} mongſt us, beg their bread there, ſell ſalt fish, and teach the

^{Alexander the} A.B.C. for ſuſtenance, and how they are ſcorned and boxed

^{great.} about the eares as the baſeſt ſlaves in the world. It was my

fortune to haue a fight of ¹ Philip King of Maſodon, and I

thought I ſhould haue burſt my heart with laughing: hee

was ſhewed mee ſitting in a little corner, cobling old ſhoes

| Xerxes,

Xerxes, Darius, and Polycrates.

Philonides. The tale you have told of Kings, I assure you, is strange indeed, and almost incredible: but what did Socrates there, and Diogenes, and others that were wife men?

Socrates went up and downe consulting every man he met withall: and in his company Palamedes, Ulysses, Nestor, and other dead men that were the greatest talkers; but his legges were still swolne and puffed up with the poyson hee dranke at his death: as for honest Diogenes, hee would ever get him to Sardanapalus the Assyrian, or Mydas the Phrygian or some rich man or other: and when hee heard them lament, and recount their former fortunes, hee would laugh and rejoyce at it, and many times lie along upon his backe; and sing as loud as hee could to drowne the notes of their complaints, whereat the men tooke such offence, that they were minded to remove their lodging to be rid of Diogenes.

Philonides. Enough of this, now let me heare the decree, which you said before was confirmed against rich men.

Memippus. In good time you have put mee in minde of it: for being the maine subiect of my narration, I have digrefed in my speech I know not how fater: for during the time of my abode amongst them, the Magistrates called a councell to consult about state busynesse: and I being many throng in together, thrust my selfe also among the dead for company and past for one of them. Many mattters were there decided: and lastly that concerning rich men: against whom sundry grievances were objected, as violence, arrogancie, scornfullnesse, and injustice; at the last a certaine Orator started up, and uttered this decree against them:

The Decree:

For as much as rich men are daily found guilty of many misdemeanours committed in their life time, extorting oppressing and afflicting the poore by all the meane they can imagine,

H

Two great
kings of the
Persians.

*Three wise
Princes of the
Grecians with
whom Socrates
that great Philo-
sopher keepes
company. Palamedes is said in
the time of the
Trojan warre,
to have added
the fourth letter
to the greek
Alphabet, O, Z,
Phi, X. Plin.lib. 7.
c. 56.*

*He was put to
death in this
manner by the
Athenians, be-
ing accused by
Anytus & Me-
litus for a cor-
rupter of youth,
and bringer in
of new gods.*

*Diogenes the
Cynicke is
brought in gea-
ring Sardana-
palus that most
voluptuous king
of Assyria, and
Mydas the rich
king of Phrygia
with all their
now lost dale-
ates, and tra-
gine sure.*

gine, be it therefore enacted by the concell and the people that
whensoever they dye, their bodies shall be punished like other
wicked persons; but their soules shall be sent up to the life a-
gaine, and there dissolved into asse, so to continue from ages to
ages, and there dissolved into asse, so to continue from ages to
ages, untill in that life they shall accomplish the five and three-
score Myriades of yeares, compel'd to beare burthens, and be
driven and beaten up and downe by poore men, and at the end
of those yeares they shall have libertie to die.

*u That is, 25. times: o. three-
score years.*

2. This decree being made amongst the dead, Alcibiades, published this decree, and upon the reading of it, the magistrates concluded it, and the people confirmed it. Menecrates howled, Cerceris barked, and so it was perfected and past for currant: thus much for the assembly.

Then went I about my owne busynesse, to seeke out Timotheus playing in the resart, and when I had found him, I told him the whole Grecke upon truth of the matter, and besought him to tell mee what kinde of life he thought to be the best: whereat he laughed exceeding a skull, (for he is a little old man, and blind, of a pale complexion carcasse, rixous and dowe voice) O my sonne, said hee, I know the case of a dead man, or thy griefe well enough, and that it is long of these Philosophers that cannot agree in opinion among themselves: but dead: as if were helpe you I cannot, for I may tell you nothing: And alas! should say in alms himselfe hath so commanded: I hope not so good farther, said I, tell mee I beseech you, and suffer me not to wander in the world in a blinder case then your selfe; with that hee drew mee aside, and when hee had got me a good way from company, laid his mouth close to my eare, saying, the simple mans life is the best and the honestest, for hee is free from affecting knowledge in matters above his reach, and from searching after endings and beginnings, rejecting these profound iophisticall syllogismes, and holding them all to be idle, and indeavouring nothing in the world, but how to spend the present time well, run over every thing with laughter, and adjust himselfe too much to nothing: when hee had thus said, hee lightly skipt againe into the fields of Asphodelus, and I seeing it grow somewhat late, come

come on, *Micrombarzanes*, said I, why make wee stay here, and not againe hast home to the earth? take you no care for that, *Messiphus*, said hee, for I will direct you a short cut, and a plaine path to lead you, without any troublle: so hee brought mee to another place darker then the former, and with his finger pointed to a little dimme glimmering a far off, like the light that shines through a bie hole: that, said hee, is the Temple of *Trophonius*, and there do they descend that come out of *Bacotia*: make upwards that way, was in Leba-
and thou shalt find thy selfe in *Greece* before thou be aware. ^{This Temple} ^{was in Leba-}
^{dia, a towne in}
^{Bacotia nere to}
^{Coronia, be-}
^{tween Helicon,}
^{and Cheronea.}
^{Strab. 1.9.}
I was glad to heare of that, and taking my leave of the Magician, with much a doe crept up thorow that hole, and sud-
denly, I know not how, found my selfe to be in *Lebadia*.

*T*hey that would know any thing from the Oracle *Trophonius*, went downe through a narrow hole that was there under ground, and sayng some certaine daies returned backe with their answer.

THE DREAME, OR THE COCKE.

*M*is-
*N*ow Jupiter himselfe confound thee, thou
cyllus. *N*filthy, despitefull, and clamorous Coeke, ^{The Cobler ex-}
that with thy hideous and piercing cries
hast wakened mee, sweetly dreaming
that I had great riches in my possession, and that I abounded
with all kinde of happiness: so that by thy meanes I can-
not enjoy so much as the night time free from the remem-
brance of my poverty: a thing farre more hatefull unto mee
then thou art. And yet as farre as I can conjecture by the
silnesse of the night, and coldnesse of the aire, which doth
not

a The golden
fleece that Jasō
and the Argo-
nauts went to
fetch, was kept
by a monstros
dragons that ne-
ver slept. Ovid.
Met.

b Aristotle in
his 2. booke de
animis cap. 9. Cocke.

Master Micyllus, I thought I had rather deserved
speakes of vocal
fibres in the ri-
ver Achelous,
Plutarchi, and
Atheneus sup-
pose that the
Pythagoreans
abstained from
eating fish be-
cause of their
silence, thinking
it irreleghous to
cate of them
that obserue
the same pre-
ceptis with them-
selves.

not so pinch mee as it is wont towards morning (for this
is an infallible token to mee that the day is at hand) it is yet
scarely midtime of the night ; neyterthelesse this sleepless
creature, as though hee were to watch the golden fletee,
begiunes to fall a crowing, almost as soone as the day is shut
in : but be sure I will make thee have small comfort of it :
for I will cudgell thee welfauouredly for this gearre , as
soone as daylight will give me leave : for it would be a
trouble to mee to finde the out in the darke.

Cocke. Master Micyllus, I thought I had rather deserved
thankes at your hands for my earely crowing, because be-
ing wakened thou mightest goe about thy worke the soone-
rers : for if thou canst but get so much time in the morning,
as to cobble one shoe before sunne rising, it will be a good
furtherance toward thy dayes worke : notwithstanding if
it be so that thou take more pleasure to steepe in thy bed,
I will be well content to let thee take thy rest, and thou
shalt finde mee as mute as any fish, but take heede, I say,
least thy dreaming of riches do not make thee hunger when
thou awakest.

Micyllus. O miraculous Jupiter, and mighty Hercules,
What evill doth this portend, that my Cocke speaketh with
a mans voice?

Cocke. Doth this seeme so great a wonder unto thee that I
should speake with the voice of a man?

Micyllus. How can I chuse but thinke it strange, and mon-
strous ? god send mee good fortune after it.

Cocke. O Micyllus, thou now shewest thy selfe a very
illiterate fellow, and never to have beeene conversant in
Homer's verses : for in them thou mayest read how " Xan-
thous, Aschilles his horse, forgetting his neighing, stood
talking, in the middess of the battell, uttering many whole
verses together, and spake not in prose, as I doe now :
yea, hee prophecieed, and foretold things to come, yet was
it thought no wonder, neither did hee which heard it, cri-
out upon the gods, as if he had heard a prodigie : but what
a fish indeed, friend, when sleepest best dreams ! Lest you be startyd, though in a golden
dreame.

if the keele of the ship *Argo* shuld speake unto thee, as ^c The first ship
in times past the beech tree of *Dodone* did utter prophecies <sup>that ever was
built, in which</sup>
with a mans voyce: or if thou shouldest see the skinnes of ^{built, in which}
Oxen creeping abbut, and heare the flesh lowing when it ^{Jason with 54.}
was halfe sodde or rosted, and thrust through vwith a spit, ^{other Heroes of}
how vouldst thou then vonder? But I am much conver- ^{The ssalia syuled}
sant with ^d *Mercurie*,^e the most talkative of all the gods, and ^{to Colchos for}
besides, brought up and nourished amongst you men, and ^{the golde fleeces}
therfore it can be accounted no hard matter for me to have ^{the keele of this}
the speech and voyce of a man. Notwithstanding, if thou ^{ship was made}
vilt promise me to keepe my counsell, I vwill not sticke to ^{of the trees of}
tell thee the very true cause indeed of this my speech, and ^{Dodone, a}
by what meanes I came by it. ^{wood in Epirus,}
^{sacred to Jupi-}
^{ter; which}
^{trees the poets}
^{say did speake,}
^{f the Oxen of}
^{the sun, which}
^{Ulysses compe-}
^{nsons kill'd and}
^{rosted. Odys. I.}

Micyllus. But doe I not dreame that my Cock speaketh thus unto me? if not, then tell me, good Cock, what other cause there is of thy speech? and as for silence thou needst not doubt that I will reveale it to any man: for if I should, who would belieue me?

Cocke. Give care unto me then: and I know *Micyllus*, I shall tell thee a strange tale: for I whom thou now seest to be a cocke, was of late a man as thou art.

Micyllus. I have heard of such a matter as that, concerning you Cocks long agoe: how that a certaine young man, called *Alektor*, was very familiar with *Mars*, and accus- flomed to banker and make merry with the god, and him hee made privie to all his love: so that whensoeuer *Mars* went to lie vvithe *Venus*, he tooke this *Alektor* along with him, and for that he was greatly in feare lest the Sunne should espie him, and discover him to *Vulcan*, hee always left this young man without at the doore, to bring him word vwhen the Sunne approached: but as it chanced on a time, *Alektor* fell asleepe, and unwillingly betrayed the charge committed to him, and the Sunne entred in secretly and stood by *Venus* and *Mars*, vwho tooke their rest without care, because they thought *Alektor* vwould give them warning if any were comming. Then *Vulcan*, having no tice given him by the Sunne, took them napping together,

12. v. 395.

All this is spo-
ken in derision
of Homers poe-
tical fictions.

The Cocke is
therefore said

to be conversant

with Mercurie,
because that

learning and

skill both under

Mercuries pro-

tection, require

watchfulness.

The god of Elo-

quence among

the Heathen.

Homer. Odys.

8. v. 267. Ovid,

Met. lib. 4. &

lib. 2. de arte

amandi.

and wrapt them both within a net hee had before provided
*Alecto turned for that purpose; but Mars, as soone as he was set loose, in
 into a cocke.* a great rage with this *Alecto*, turned him into this kinde
 of bird, with the same furniture which he then had, and in-
 stead of an helmet, set such a combe as that upon his head:
 for this cause are yee Cockes abhorred by *Mars*, as crea-
 tures good for nothing; yet, to this day, when you thinke
 the Sunne is towards rising, you crowe out a great vvhile
 before to give knowledge of his approaching.

Cocke. Thus the story sayes indeed; *Micyllus*, but I mean
 another matter: for I was thus transformed into a cock but
 a little while sithence.

Micyllus. And by what meanes, I pray thee? I vwould
 give any thing in the vworld to bee truely informed of
 that.

i Pythagoras Cocke. Didst thou know ¹*Pythagoras*?
the Samian Micyllus. Meaneſt thou the Sophiſter? that idle fellow
Philofopher was that made a rule that men ſhould taste no fleſh, nor eate
ſarchis, a car- any beaſtes, the beſt meate I can feede upon, and as I think
ver of rings: he moſt wholesome: the ſame man alſo coommanded his
held that the ſchollers to keepe ſilence for the ſpace of five whole yeares
ſonkes, the bo- together.
dy dying, paſſed *Cocke.* Then know this alſo, that the ſame man before he
ſtraight into ſome other, and came to be Pythagoras, was Euphorbus,

according to the Micyllus. Thou ſpeakest ſtrangely, Cocke; as though he
life that it had were one of them that could change his ſhape by enchant-
formerly ledde, ments, and doe ſuch like wonders.
was honoured

with a better, as Cocke. That very ſame *Pythagoras am I;* therefore for-
of a Philofopher beaſte I pray thee to uſe hard ſpeeches: for thou art alto-
or other famous gether ignorant of his manner of life.

men; or puniſh *Micyllus.* Why this is the greateſt wonder of all the reſt;
with a base one, or my Cocke a Philofopher? I pray thee thou ſonne of *Aine-*
affe, and to ſearches, how hapned it that of a man thou art become a
mantaine the
truth of this opinion overr'd that hee could well remember that he himſelfe had beeone in
time past in the Trojan warres: Euphorbus the ſonne of Panthous, who was brother to He-
cuba, whiche Euphorbus was ſlaine by Menelaus. Ovid. Met. 15. of the reſt of his tenors,
ſee his life in Diog. Laert.

bird,

bird, and of a Samian, a *Tanagrian*: thou canst hardly per-
suade me it is so, Nay, it is almost incredible; for I have
already noted in thee two things, vwhich are contrary to
the doctrine of Pythagoras.

Cocke. And vwhat are those?

Micillus. One is, that thou art given to prate and bab-
ble; but he, as I remember, enjoyed silence to his schol-
ars for five yeares space. The other is likewise repugnant
to his rules; for I, having no other thing to give thee,
brought thee beanes to day, as thou knowest; and thou
without any scruple, pickt them up: Therefore, either
thou lyest and art not Pythagoras, or transgresseſt against
thy owne decrees in eating beanes, vwhich he said was as
great a wickednesſe, as for a man to devoure his ownē fa-
thers head.

Cocke. O *Micillus*, thou knowest not the cause hereof,
nor what is convenient for the life of every creature: I did
then eate no beanes, for I was a Philosopher; but now I feed
upon them, because it is a diet fit for birds of my kinde.
But if you will give me leave, thou shalt heare how of Py-
thagoras, I came to take this ſhape upon me, and how ma-
ny kinde of lives I have paſt, and what benefit I had by e-
very alteration.

Micillus. Tell me, for the love of God; for thou canſt
not please me better: So that if it were put to my choice,
whether I had rather hear thee diſcoure of thy life, or ſee
againſt that ſweet and happy dreame I had even now, I
know not to vwhich part I ſhould incline: So like do I
judge thy ſpeeches to thofe ſweet viſions, that I hold thy
talke, and my moſt delectable dreames to bee of equal
content.

Cocke. Dofthow yet ponder upon thy dreames, and ſtill
revolve in thy minde thofe idle fantasies, printing that
vaine and fruitleſſe pleasure, as the Poet ſaith, in thy me-
mories!

Micillus. Nay, know this Cocke, that I will never for-
get that viſion vwhilſt I have a day to live: ſuch a hony
sweetnes

Homer. Odys. lib. 19.

sweetnes did that dreame vvhén it departed, leave in mine eyes, that I could not open mine eye liddes, but they would straight fall to sleepe againe: and even as a fether stirred in ones eare, such a tickling did that vision make in me.

Virgil. Aeneid lib. 4. *Cocke.* O the great love that dreames haue to thee, if it be as thou sayest: whereas they being winged (as some say) and having not commision to carry with a man longer then sleepe, would for thy sake passe their bounds, and infix their sweetnes and force, even within thy waking eyes: I would gladly therefore heare what it was that did so delight thee.

*Par levibus vē
tis volucrique
similima som-
no: & Tibullus
Eleg. 2.
Pōtque venit
taçus fulvis
circutatus alis
sonnas, &c:
m Odyss. l. 19.
v. 562. True*

Micyllus. And I am as ready to tell thee, for the very remembrance and talke of it, doth exceedingly content me: but when wilt thou, *Pythagoras*, tell me of thy sundry transformations.

*dreames come
through the
gates of borne,
or false through
the hole of Ivorie.
Virgill imitates
this of Homer
in Aeneid. l. 6.*

Cocke. As soone, *Micyllus*, as thou shalt make an end of thy dreame, and wipe away that hony from thine eyes: yet tell mee this one thing first, for my learning: came thy dreame flying unto thee through gates of Ivorie, or of borne?

*Sunt geminae
somni portæ,
quarum altera
fertur Cor-
nea, &c.
He likens Mi-
cyllus for his
desire of gold, to
Midas the Phry-
gian king, who
having enter-*

Micyllus. Neither, *Pythagoras*.

Cocke. Why Homer makes mention onely of these two passages?

Micyllus. A pinne for that foolish Poet, vvhō never knew what dreames were; yet, it may bee that poore common dreames come through such gates, such as hee himselfe saw, and that was nothing at all, for he was blinde: but my sweetest dreame came flying to me through a gate of Midas the Phrygian king, being gold it selfe, and compassed on every side with gold; bringing abundance of gold with it.

Cocke. Geod Midas talke not so much of thy gold: thy being by him: promised whatsover he would aske, desired that whatsoever he sought might become gold: which being granted him so, that he very meate and drinke was turnid into gold, hunger and necessary compelled him to repent the vanity of his wyls. o Herodotus and Plutarch say that his right name was Melesigenes so called from the river neare unto which he was borne: but afterwards called Homer by the Cumaneans who call a blinde man Senegey.

dreame

dreme and his wish being alike in all respects; for thou likewise imaginest thou hadst whole mines of gold.

Micyllus. Abundance of gold I saw, Pythagoras, abundance: O thou wouldest not thinke how it did glister and shine most gloriously; I pray thee put me in remembrance, (if thou knowest it) what Pindarus speaketh in the commendation of it, where he saith, that water is the best thing, yet prayseth gold above all, uttering the commendation thereof in the very beginning of the principall of all his sonets.

Cocke. Are these the veres thou meanest?

Water is a goodly thing,

But gold is farre more brighte

Then any riches else beside,

And gives a fairer light

Then doth the cleare and flaming fire,

Within the darkeosome night.

Micyllus. The very same: and I verily think Pindarus had sometime scene my dreame, because he so commended gold: vwherefore, O thou most prudent Cocke that ever I knew, hearken a little unto me, and thou shalt know what my dreame was: yesterday, if thou remember, thou hadst not thy dinner; for the rich Encrates meeting mee in the market place, bad me goe and bath my selfe, and when it was dinner time, come and feast with hym.

Cocke. I remember it very well, by the same token that I fasted all day, and thou camest drunken home at night, and didst then bring me these five beanes; a pcore pittance, God knowes, for a cocke of the game, *that had tryed maner. Iliad. 10. steries publikely in the Olympian sports.

Micyllus. When I was come from the feast, and had given thee those beanes, I went straight to bed, and then (as Homer saith) *a heavenly dreame indeed came to me in the dead time of the night.

Cocke. First *Micyllus*, tell me what was done at Encrates house at the feast, what kinde of banquet it was, and what hapned therein: for it will be as good as another meale to

Pind. Olymp.
Od. 1, v. 1.
Pindarus is
much in the
commendation
of gold, as in
Ith. 3, and o-
ther places, in-
somuch that
some have gi-
ven him the
name of Φιλάρ-
γεος, a lover
of money.

It was the cu-
stome in ancient
times for men
to bathe and
annoynt them-
selves with oyle
before they went
to a feast or sa-
crifice, as wee
mer. Iliad. 10.

v. 577. speaking
of Ulysses and
Diomedes.
Pythagoras
was well skill'd
and practis'd in
the Olympicke
exercises Diog.
Laert.

* Iliad. 2, v. 56.

thee, to enter, as it were, into a second dreame of what thou hadst then, and to chew in thy memorie the good cheare thou hadst eaten before.

Micillus. I thought the report of that wwould have beene troublesome to thee : but because thou of thy selfe desirest to heare it, thou shal haue it : I never in my life, O Pythagoras,

The description of his invitation and dinner with Eucrates, which was the occasion of his dreame. did feast at any rich mans table before; and yesterday by good fortune I met with *Eucrates*, and saluting him, as I use to doe, by the name of Lord, passed by him, because I thought it would bee a disparagement to him to bee seene talking with one in a thread-bare cloake. But hee calling me to him, said; *Micillus.* I celebrate this day my daughters birth, and haue bidden many of my friends : but one of them, saith he, is sicke and unable to dine with mee ; doe thou therefore, when thou hast bathed, come in his turne, unlesse he which is bidden, say he will come himselfe, for I am in doubt of it : wwhen I heard this, I made low curasie and went my way, powring out many prayers to all the gods in heaven, and beseeching them to send either the quotidian ague, or the pleurisie, or the gout to that sicke man, whose substitute I was appointed to bee at the feaste: and I thought it a whole yeare, till the tyme of bathing came ; still watching how the shadow of the diall went forwards, and when it wold be time to vvash: at the last, when the houre was come, I plunged in with as much speed as I could, and depareed, trimming up my selfe handfornely, and turned my cloake the best side outwards: when I came, I found many at his gates, and amongst them, that sicke man, whose turne I was to take at dinner : and very sicke hee was indeed, for he groaned very pittifullly, and coughed, and vomited from the bottome of his stomacke filsh, which hee could hardly get up; his countenance vras pale, and his body swolne: he was about threescore yeares of age. They said, that hee was one of thele Philosophers, which now adayes teach men so many foolish toyes. Hee had a monstros long beard, which stood in great need of a barber: but when *Alcibiades* the Phyſitian blamed him for

for comming abroad in that case, hee answered; dutie must
not bee neglected, especially by a Philosopher, though a
thousand diseases stood to resist me, for then might *Eucr-*
ates well thanke, we contesmed him: nay, said I, bee woulde
rather commend you, if you would die at your house, and
not breath out life and cleame together in the midste of the
banquet at his table: but he was so stour, that he made as if
hee understood not how I came over him. Presently, as
sone as hee had washed, came *Eucrates*, and seeing there
Thestropelis, for so was that Philosopher named, said, this
is well done, master, that you are come your selfe, I wylle
you take no harme by it: but you shoulde have fared never
the worse, for though you had beeke absent, yet woulde I
haue feare you all things needfull. And when he had said so
to him, he went in, giving his hand to the sick man, v. who
vvas held up by the servants: then did I make my selfe rea-
dy to be gone: but *Eucrates*, turning him about, and smut-
ting a little to himselfe; at the last, saeting me looke so hea-
vily on the master, said, coine thou in too, *Thesopelis*, and
dine v. with us: for I wylle cause my sonne to eate with his
mother in the chamber, that thou mayst haue roome at the
table. Then, like a foole, went I in, gaping above the al-
most like a wolfe, I vvas so ashamed, because I thought it
long of mee, that *Eucrates* sonne shoulde loose his place at
the feast. When the time was come that wee shoulde sit
downe, first they tooke vp *Thestropelis* to place him; but
with much adoe, God knowes: five tall young men were
about him at the least, which did bolster him vp with pil-
lowes on either side, to make him sit upright, and hee sup-
held by them, as much as was possible. And wheras no man
else could endure to sit neare him, they appointed mee to
be his camerade at the table. Then went we to dinner, *Pyo*
thagoras, vvhile wee had great cheare, and great store of
dainties: all the meat was served in gold and silver plate;
our drinking cups were all of gaudy and proper serving men
were appointed to attend upon us: vve had our Musicians,
our gesters, and all kinde of mirth to passe away the time

13

with a

withall: Onely one thing troubled me, and that was *The Philosopher absurde* of *mopolis*, who angred me at the heart to heare him discourse of vertue, and teaching mee, how two negatives make an affirmative; and how that when it is day, it is not night: sometimes he said I had hornes, with such like fond talke, making a long Philosophicall discourse to him that answered never a word; so that he marde all our mirth: for neither the Musicians that played on instruments, nor the singers could be heard for him: thus was our banquet.

Cocke. And no great feast to thee *Micyllus*, to be match't at the table with such a doting old man.

The Coblers dreame.

Micyllus. Now heare my dreame: I know not how, but me thought that *Encraces* being childeesse, and like to die, sent for me, and in his Will made me heire of all his poftest, and within a short space deceased. Then I entring into his houſe, measured up the gold and silver by vvhole loades, vvhich flowed upon mee, like the stremes of a running river: and all his other goods, as apparell, tables, vſſels, and ſervants were all indeed mine owne. Then was I carried in a chariot drawne vvhich vvhite horses, wherein I ſate, reverenced and regarded of all that ſaw me: many vvent before me, many rode about me, and more followed me. And I having his gorgeouſ apparell on my backe, and great rings as many as would ſerve fifteene fingers, commanded a ſumptuous meal to bee prepared: vvhercunto I might invite my friends. They, as it is in dreames, were ſone come to me, my meat was prepared, the drinke ſet ready in a place by it ſelue: I being buſied herein, and taking a golden cup in my hand to drink a health to all my friends, the broath being now ſet on the table, in an evill houre thou beganſt to fall a crowing, thou troubledſt our meal, over-turned the tables, ſcattered abroad thofe riches, and brought them all to nothing: and doeft thou think I complainſe of thee without a cauſe, whereas I would gladly have ſeenie that ſweet vvision three whole nights together?

Cocke. Doeft thou ſo deate upon gold and riches, *Micyllus*, that thou delightest only in them: and thinkeſt thou

it a happy thing to have a great deale of money?

Micallus. I am not the orely man, *Pythagoras*, of that opinion, but even thou thy selfe when thou wast *Euphorbus*, hadst thy haire curled with silver and gold wiers, when thou vventest to fight against the *Gracians*; and in battaile I should thinke it better to bee vwell furnished vwith iron then with gold: yet thou in thy greatest perill, tookest pleasure to have thy haire platted therewith: which made Homer say, thou hadst haire like the *Graces*; because it was bound together with gold and silver: and no doubt it must

needs shew the braver, for gold platted in haire vwill make it have a glorious lustre: therefore vwhen thou wast

the sonne of *Panthus*, thou seemedst to be delighted vwith gold: yea, the father of all gods and men, even *Jupiter*

himselfe, the sonne of *Saturne* and *Rhea*, vwhen hee vvas

in loue with that *Argotian* maide, knowing no more lovely thing vwhereinto hee might convert himselfe, or vwinne

the favour of *Acrifius* guard; became, as thou hast heard,

gold: and entring in through the roofe of the house, ob- tained his loue. And to vwhat end should I use further

Speeches in the prayse thereof? how many benefits doth gold bring vwith it? for vvhoso is furnishit therewith, is

made both beautifull, wise, and valiant: it is accompani- ed vwith credit and honour of base and meane persons, it were.

maketh in short space famous and honourable: for I am sure thou knowest my neighbour *Simon*, a cobler as I am,

vwho supped vwith mee not long agoe, and put two peeces of padding in the pot, vwhen I sodde pease at the feastes of

Saturne.

Cocke. I knew him vwell, hee is a short fellow vwith a hooked nose: hee stole away our earthen pipkin under his

Clarus erit fortis, justus, sapiens etiam & rex. Horat. satyr. lib. 2. sat. 3. *s Saturnalia*, it was a great and joyfull feast amongst the Romans, celebrated in the month of December: friends sending gifts and invitations unto each other, and during this feast, every one

was allowed a freedome and libertie of speech without being liable to any exception:

whence some authors have insisted part of their writings by this name, as *Macrobius* and others.

CHAP.

cloake when he had supped, which was all the householde-stuffe we had: I saw him doe it, *Micyllus*.

Micyllus. And yet the knave forswore it vwhen I charged him with it: but why didst thou not then give me warning, and crowe as loud as thou couldst vwhen thou sawest us to spoyled of our goods, and robbed?

Cocke. I chackled apace, and that was all that I could do: but vwhat of him? me thinke a thou art about to say somewhat of him.

Micyllus. This *Simon* had a couzen that vvas an exceeding rich man; his name vvas *Driuyllus*: he as long as hee lived, would not bestow one halfe-penny on this *Simon*. And no marvell, for he could never finde in his heart to bestow any thing upon himselfe. But vwhen he dyed, all his goods by the law came to this *Simon*: so that hee that vwas wont to goe in a bare patche cloake, and glad to liche the diffies, is now cloathed in purple and violet, hath servants,

*Asperius nihil est humilium cum so reverenced by all men, that he will not semicha looke vpon me; for I hapning by chance to see him not long agoe, came to him and saluted him; saying, *Simon*, God fayre you but hee being offended hereat, said to his servants, bid this beggar not clip my name: I am not *Simon*, but *Lammeridier*.*

Claud. *t Who was a famous Lyrike Poet. Paean.* *u The girdle of Venus, which*

201 of the force and office, that who so ever ware it, is made herfeme most amiable and beausfull and therefore Juno being to lie with Jupiter, borrowed this girdle of Venus. Iliad. *24. v. 219.* *Euripid.* *thou art the sweetest and the welcomest possession. And againe, it is the gold that hath the dominion amongst all men: but good cocke, why doest thou laugh so now?*

Cocke. To see how ignorance hath deceived thee; *Micyllus*, as most men are, in these rich mens for be it knowne unto

unto thee, that they liue a farre more miserable and wretched life then poore men doe: I speake by experience, that have beeene both rich and poore oftentimes, and have tryed all sorts of life, and so shalke thou doe shortly as well as I.

Micyllus. Indeed the time now serveth well for thee to tell me of thy transformations, and what things thou knowest were done in every one of those lives.

Cocke. Heare me, and I will tell thee: but this one thing ^{The meane estate the better.} I will make known unto thee to begin withall, that I never yet saw a more happy life then thou leadest.

Micyllus. Then I, Cocke? such a life God send thee: thou makest mee fret to heare thee: yet tell mee all, beginning from the time thou wast *Euphorbus*, untill thou wast changed into *Pythagoras*; and from thence in order till thou becameſt a Cocke: for I perswade my ſelue, thou muſt needes ſee and endure many contrarieties, being turned into ſo many diverſe ſhapes.

Cocke. * From the firſt time that my ſoule came flying digreſſion. froen *Apollo*, and on the earth incloſed in mans body, it w^theſe Indi- would be too long to tell thee what misery it indured: and further, it is neither lawfull for me to ſpeakē it, nor for thee to heare of ſuch matters: but at the laſt I became ſome of the big-nes of a dogge, ſome of a wolfe, ſome of a wolfe, of wonderfull ſwiftnes, lying in holes under groſſy ground amonſt the ſands of gold, as our emmett doe in ant-hills. *Herodotus*. lib. 3.

Micyllus. * And I pray thee hartily, before thou proceed in the diſcouerſe of thine own life, that thou wouldit tell me whether I had ever any other ſhape, or not.

Cocke. Yes indeed hadſt thou.

Micyllus. And canſt thou tell mee what creature I vvas? I would very faine know that.

Cocke. Thou wast an ^x Indian Emmet, one of them that digge up gold out of the earth.

Micyllus. And what a rogue was I, that I could not provide ſome of thofe ſcrappes for my ſelue to live upon now? but I pray thee what ſhall I bee after I am gone out of this life? I do not think but thou canſt tell me that too: & if it be ſo, that I ſhall hereafter bee in any good estate, * I vwill goe ſtraight and hang my ſelue upon the beame thou ſittest on.

Cocke.

Cocke. That thou canst know by no meanes: but I, when
I was *Euphorbus*, (for thither will I turne my tale againe)
was a souldier at *Troy*, and slaine by *Menelaus*: afterwards
in time, I came to bee *Pythagoras*; but all the *interims*, my
soule was carryed about without any body to dwell in, un-
till at the last, my father *Mnesarchus* framed an habitation
for me.

As hee brought Micyllus. I pray thee, livedst thou all that time without
before, Homer meate or drinke?

against Pythagoras, so now
Cocke. Why not, *Micynus*? for those things are conve-
nient for the body only.

Micyllus. Then tell me first what was done at Troy, were all things acted as Homer reported them to be?

A province of Cocke. How could he, *Micellus*, know the truth of what Scythia. was done there? for in the time of those warres, he was a

was done theret for in the time of thise wares, hit was a
camell in 'Battria: I, for my part, in these matters can
informe thee how much he overshot himselfe: for neither
the fayre knight nor i H'k'ns feare as he would

*z. Pausanias in was Ajax so mighty, nor Helen to faire as he vwould
his stucks say: have them to be: onely, I remembēr shee had a long white
necke, whereby may be judged, shee had a swanne to her
med by one My-father: but her other beauty, it was worne with age, for
sus, that shee was almost as old as Helen. For first Thesens tooke
round bones of her away with him, and kept her in Aphidna: and he lived
wee commonly in the time of Hercules. Now Hercules destroyed Troy be-
call the panne) fore, in our fathers time which then lived: whereby wee
of Telamon A- may conjecture of her age. These things, vwhen I vvas
jax was as big very young, my father Pausbus vvas vvornt to discourse of
as the greatest, vuite wherewisb unto me, who said that he had seene Hercules.*

*those that strove Micyllas. But vvas Achilles so vworthy a man as the
in the five exer-
cises of Greece, and therefore called Pentathlis, did play: from whence may be gathered the
proportion of his whole body.* a He alludes here to the fable, which sayes that Jupiter in the
*likewesse of a Swanne lay with Leda, and ther brought forth an ege, of whiche were borne
Castor, Pollux, and Hclena.* b The wife of Priamus, mother to Hector and Paris. c At
which time she could not in any likelyhood be lesse then 15. Now Hercules destroyed Troy
33, yeares before the last besieging of it, to which if we adde the other ten yeares of the
siege, beside the time betweene her carrying away by Thicetus, and the destruction of Troy
by Hercules, it will amounte to 56. yeares, so that by this computation she could not be much
youngest then Hecuba.

speech

speech is? or is that also a fable?

Cooke. I never met him in the field, *Micyllus*, neither can I so perfectly describe the *Gracians* unto thee, because they were our enemies: ^dbut I easily slew his friend *Patreclus*, for I thrust him through with a speare.

Micyllus. But with farre more ease did *Menelans* kill thee, and that sone after; but enough of these masters: tell me now somewhat concerning *Pythagoras*.

Cooke. Without doubt, *Micyllus*, I was a subtile fellow, (for I will tell thee the truth plainly) & not unlearned, nor ignorant of the most commendable arts: ^efor I went into *Egypte*, to bee instructed in wisedome by their Prophets, where I secretly learned the bookees of *Orus*, & *Iisis*: from thence I sayled into ^f*Italy*, and delivered such doctrine to the *Gracians*, that dwelt there, that they honoured mee as a God.

Micyllus. I have heard no lesse my selfe: thou also taughtest that men when they were dead should revive againe, and shewedst unto them a knuckle bone of gold: but what came in thy head, so straightly to forbid the eating of flesh and beanes?

Cooke. Aske me not that question, good *Micyllus*, I pray thee.

Micyllus. Why so?

Cooke. Because I am ashamed to tell the true cause thereof.

Micyllus. Be not abash to tell it mee that am thy fellow and friend: for I will now no longer account my selfe thy master.

^gof writing in Hieroglyphicks, expressing what they meant by the shapes and figures of living things, &c. In which kinde of writing, all their secret and myfierous knowledge was recorded, which they so highly reverenced, that they thought it irreligious, to prophane it with a common character. How Pythagoras set up schoole in Italie, and by what precepts and ceremonies his schollers were distinguishing from other sects, see Diog. Laert. in his life. Gellius, Justine, Livie, lib. i. ^hIt is said that the naked huppe of Pythagoras being discovered, seemed to be of pure gold: Hermippus of Pythagoras in Laertius.

Cocke. O *Micyllus*, it was no point of sound vvisedome that mov'd me to it: but when I considered, that if I should prescribe any common forme of doctrine that was agreeable to other mens rules, few would bee drawne to follow things that are it, because it was not strange: I thought that how much new & strange the more contrary my doctrine was to other mens, so much are always the more rare it would appear: and this was the cause that most admired. I devised those new rules, that diverse men having diverse opinions of them, might all of them remaine doubtfull and uncertaine of the meaning, as they did in those darke and double intending oracles.

Micyllus. Seest thou? thou hast partly made a foole of ⁱCertaine cities me, as wel as thou didst of those ⁱCrotonians, ⁱMetapontians, ⁱTarentines, and such like simple fellowes which followed thy precepts, and walked in those erring steppes which thou leavest for them to tread in: but when thou didst put off *Pythagoras*, vwith vwhat body vvast thou then inclosed?

ⁱPericles & Cocke. I then came to bee ⁱApsasia, that famous strumpet of *Miletus*. and generall of *Micyllus*. I am ashamed to heare: Why *Pythagoras*, a man so taken among all other beasts, wast thou also a vvoman? the time with the beauty hath beene then, gentle Cocke, that thou vvast an Henne, and eioquence and laidst an egge, vvhich thou vvast *Apsasia* and got with of this *Apsasia*, child by *Pericles*: then didst thou card and spinne, and doe that he marry all other worke as vvomen ought to doe.

ⁱsome thinke, for Cocke. All this did I; and not I only, but before me both her sake only ⁱTiresias, and ⁱCanens the sonne of *Elatus* were both men Samian warre, and vvomen: therefore if thou deride mee for that, thou ⁱNecrom. 1. scornest them as much.

ⁱHow Ceneus the sonne of *Micyllus*. And which was the merryer life of the two? *Elatus*, ⁱvvhen thou vvast a man, or when thou wast got with child changed from a faire woman to a man: see O Cocke.

ⁱman: see O Cocke. Doesst thou not know how dangerous a question vid. Menib. 12. this is, and what punishment *Tiresias* himselfe had for asoyling it?

Micyllus. Well, though thou resolve it not, "yet hath *In the person* *Europides*, in my judgement sufficiently determined this *of Medea, who* doubt: who saith, hee had rather beare a sheild in battaile *being forsaken* three times, then beare a child once.

Cocke. When thou art in childebed, *Micyllus*, I will then put thee in minde of this question: for thou likewise shalt often-times become a vwoman in the circuit and compasse of thy lives.

Micyllus. Is it not a death to thee, *Cocke*, to thinke all men are *Milesians*, or *Samians*? For it is said, that thou, being *Pythagoras*,^{*} and of rare beauty, wast many times *Aphasia* to the tyrant: but after *Aphasia* who wast thou then, a man, or againe a woman?

Cocke. I vvas *Crates* the Cynicke.

Micyllus. Mighty gods, what a transmutation was that from a vvhore to a Philosopher?

Cocke. And then a King, and then a beggar; and shortly after a Duke: then a horse, and a cowe, and a frogge, and a thousand things else: for it would be long to rehearse them all. Lastly, I have beeene a Cocke oftentimes, for I delighted in that life, and served many, * both kings, peore men, and rich men, and now am come to be thy Cocke, where I dayly laugh to heare thee complaine and grudge at thy poverty, and think so well of rich men, whereas thou art ignorant of all those evils which accompany them: for if thou didst know the many cares wherewith they are oprest, thou wouldest laugh at thy selfe, for ever thinking a rich man to be happy.

Micyllus. Wherefore, O *Pythagoras*, or whatsoever thou wouldest be called (for I would be loath to offend thee with calling thee sometimes one name, and sometimes another.)

Cocke. It makes no matter whether thou call me *Eupherbus*, or *Pythagoras*, or *Aphasia*, or *Crates*, for I am all these: yet thou shalt doe best to call me as thou seest me, ^{that his scholars supposed him to be Apollo.} *Laert.*

^p A Thebane Philosopher, scholler to Diogenes. * He returns to the former discourse concerning riches and poverty.

Cocke, and thinke it no reproach unto me to be called as a poore bird, for I have the lives of many within me.

Micyllus. Then, Cocke, forasmuch as thou hast made tryall almost of all kind of lives, and knewest them all, tell me in good sadnesse, how rich men, and how poore men live, that I may know whether it be true as thou sayest, that we are more happy then the rich.

Cocke. Marke then, *Micyllus*, and consider well of it: for thou art not troubled with any rumours of wars, when newes comes that the enemies are in the countrey: then hast thou no care, neither of the spoyling of thy lands, nor breaking downe of thy parkes, nor the vvausting of thy vines: but as soone as thou hearest the trumpet sound, thou lookest about thee, vvhither to turne thy selfe for thy safetys, and where to be out of perill: but those rich men, what care are they in with all their retinewe? they grieve to see from the walles their substance and goods destroyed in the fields: and if any thing bee to be brought to the Citie, they are called to doe it: or if a fallie must bee made against the enemy, they are sure to be formost in perill, alwayes appointed for Captaines and leaders in the battaile, but thou vwith a strong pike in thy hand, standest vwell prepared for thy defence, and ready to take part of the Captaines feast, vwhen hee sacrificeth to the Gods after victory.

Their happiness above the rich in the time of peace.
Especially wher there is a popula-
lar government.
Wherof wee may find many examples, both amongst the Romans and Græcians; but chiefly whilst the common wealth was governed by the people.
The power of the common people when they beare the sway.

Againe, in the time of peace, thou, as one of the communitie, goest to the publike meetings in the judgement place, where thou raignest as king over these rich men: for they stand in feare and doubt of thee, and glad to get thy favour with gifts, labouring to make publike bastes, playes and pageants to please thee withall, and thou viewest and examinest them as exactly as if thou were a lord; sometimes thou vvit not so much as speake to them: and, if it please thee, thou mayst either drive them away with stones, or confiscate their goods. Thou neither fearest the crafty Lawyer should beguile thee, nor the theefe steale away thy gold, by clyming over thy walles, or breaking up the house: neither art thou troubled vwith any reckonings,

reckonings, nor demanding debts, nor beating evill servants, nor in care for thine accounts: but vvhен thou hast cobled a shooe, hast seaven halfe-pence for thy labour: and rising from thy vvorke at sunne set, (at vvhich time thou mayst bathe thy selfe, if it please thee) thou buyest thee some fishes, or herrings, or a few heads of garlike, *The benefit of a
vwherewith thou makest merry, singing for the most
part all the day long, and practising Philosophie in thy
sweet poverty: this makes thee strong and healthfull in
body, and able to abide the cold: for labour hardneth thee
to vvhithstand courageously those things vvhich other men
thinke indurable, and none of these hurtfull diseases can
lay hold on thee: for if thou be at any time touched vwith
a grudging of an ague, thou suffrest it not to tarry long
vvith thee, but shakest it off speedily, and drivest it away
even with very hunger, so that it scorne departs as if it were
in feare to stay with thee, when it seeth thee drinke cold
water so heartily, and not abide the dayly cures of the *The diseases &
Physitians: but those miserable men, how many evils
doth their ill diet bring upon them? as gouts, vomitings,
inspostures of the lungs, and dropsies: for these bee, as it
were, the children of delicate and vwell furnished feasts.
Therefore those men, vvhich like *Icarus*, still soare to get
aloft, and seeke to approach the sunne, not remembraing
that their vvings are fastned vwith waxe, many times have
a grievous fall even headlong into the midst of the sea,
but as many as vwith *Dedalus*, climbe not into the skies,
nor set their mordes on high places, but flecke neare
the ground, that their vvings may sometimes bee moist-
ned vwith salt water, those men for the most part flic in
safety.**

Miscellanea. Thou meanest orderly and discreet men.
Cocke. For the others, thou knowest what sharpetull
wrackes and falls they have beene subject to. As *Croesus*,
who had his plumes pluckt by the Persians, and by them
laughed to scorne, when he was cast on the pile of wood rea-
dy to be burnt: likewise *Dianthus*, being deposed from his
kingdome,

kingdome, taught a grammar schoole in *Corinth*, and after so pompous a raigne, was forced to teach children to read for his living.

Micyllus. But tell me Cocke of thine owne life, when thou raignest, (for thou also, as thou sayest, hast bin a king) what experience thou hast of a kings life. I thinke thou vvaſt then filled vwith all kinde of felicitie, because thou didſt posſeſſe that vwhich was the head and ſpring of all pleaſures.

Cocke. Good *Micyllus*, give me no cauſe to remember it: I vvas then ſo miſerable a vretch, that I tremble to heare of it: indeed as thou sayeft, to thoſe that beheld mee outwardly, I was thought to be happy and fortunate, but within me, I had infinite millions of miſeries dwelling and abiding.

Micyllus. And what were thoſe? for it is ſtrange it ſhould be ſo, neither can I beleeve it.

Cocke. I raigned, *Micyllus*, over no ſmall region; which flowed with plenty of all kinde of fruits: and for multitude of inhabitants, and beauty of cities, to be accounted amongſt the moſt flouriſhing kingdomes: many navigable riuers ranne through it, the ſea yeelding many conuenient havens, and ſtations for ſhippes: I had a huge army of ſouldiers, horſemen in great number, and pikemen infinite, a ſtrong navy, coine innumerable, plenty of gold plate, and all other things belonging to the pompe of a kingdome in great abundance. When I went abroad, many honoured and reverenced mee, as if they had ſene a deitie: they would runne one over another to have a ſight of mee, and climbe up the house tops, thinking it a great matter to haue a full view of the chariot, the purple roabe, the diadem, of thoſe that went before, and thoſe that followed: but I alone, knowing how many things did trouble and diſquiet mee, could not but condemne them of folly, and bewayle mine owne miſery. For I compared my ſelfe to ſuch gallant Images and Colofns, as *Phidias*, *Myron*, and *Praxiteles* haue carved, for they in outward ſhew reſemble the ſhapes of

The unhappy
condition and
estate of Ty-
rants.

Three famous
Carvers.
The reſem-
blance of a Ty-
rants.

Jupiter, or Neptune, brave and comely in countenance, all wrought over with gold and pearle ; having either the thunder or lightning, or the three forked mace in his right hand. But if thou stope down to see what is within them, then thou shalt discerne the barres, the wedges, the nayles wherewith the whole body is fastned and buckled together: the pieces of wood, the pinnes, the pitch, the morter, and such like filth wherewith it is filled within: beside the multitude of flies and spiders that have their dwelling there: such a thing is a kingdome.

<sup>* These troubles
and vexations.</sup>

Iliad. 10.v.1.

Micyllus. Now compare the morter, barres, and wedges, to the inner part of a kingdome, and shew what like-
nessesse the filth of the one hath to the other ; (if there bee any) as thou hast likened that which is seen, carryed abroad, ruling over so many men, and worshipped so devoutly, to the wonderfull Image of *Colossus*; for indeed either of them have a seemely outside; tell me therefore now, what resemblance there is betweene the one and the other for their inward parts.

<sup>/ Croesus sen-
ding to the ora-
cle at Delphos</sup>

<sup>to know some-
thing concer-
ning his sonne
that was dumbe
was answered
that he had no
great reason to
desire that his
sonne should
speake, for that
day in which he
should first hear
it, would be the</sup>

<sup>most unfortu-
nate to him
that ever he
saw, which fell</sup>

<sup>out according-
ly, for Sardis
his regall City
being taken by</sup>

<sup>Cyrus: a com-
mon soldiier of
the Persians</sup>

<sup>meeting with
Croesus and his
sonne, not know-
ing him to be</sup>

^{about to kill}

^{bim, at which his sonne that was dumbe before, suddenly cryed out, doe not kill Croesus.}

<sup>Herodot. lib. 1. ¶ A Persian Captaine that tooke part with Cyrus, against his brother Ar-
taxerxes. Plutarch.</sup>

Cock. *What should I rehearse unto you, *Micyllus*, their feares, grieves, and suspicions ; the hatred and conspiracies of those that are nearest to them, their short and unsound sleepes ; their fearefull dreames , their variable thoughts, and ever evill hopes , their troubles and vexations, their collections of money, and judgment of controversies, their militarie affaires, and warlike expeditions, their edicts and proclamations, their leagues and treaties, their reckonings and accounts , which suffer them not once to enjoy a quiet dreme , but they are compel'd alone to have an eye in all things, & a thousand busynesses to trouble them. Great *Aga*, the son of *Sarren*, could not enjoy a quiet nights rest for the cares that occupied his head , no not when all the *Gracians* else were asleepe : what a grieve was it to the *Lydian* king to have his sonne dumbe ? how did ' Clear' the king, was

<sup>the Persians
meeting with
Croesus and his
sonne, not know-
ing him to be</sup>

<sup>about to kill
bim, at which his sonne that was dumbe before, suddenly cryed out, doe not kill Croesus.</sup>

thus vexed the Persian Artaxerxes, when hee mustred soldiers against him; to serve his brother Cyrus: another was offend at Dion, because hee used but private speeches with the Syracusians: another was troubled to heare but

*vv Some of the
chiefest captaines
of Alexander
the great, who
flourished his domi-
nions amongst
them after his
death, fell at
length to dead-
ly hatred, and
bloody warres
with one ano-
ther.*

Necrom. 10.

*w Parmonio prayled: Perdiccas envied Ptolome, and Pto-
lome, Selencus: but if there be but some speech of a rebellion,
Lord, what feare are they in then, if they see any three
or fourre of their guard talking together. But the greatest
misery of all is, that they alwayes suspect those most, that
are their greatest friends, still looking for mischiefe at their
hands. One is poysoned by his owne child; and he againe
used in the same sort by his friend: and hee too perhaps
within a short time, served wi. the same sawce by an-
other.*

*Micillus. Fie upon them; what horrible things are these,
Cocke? I see now, it is a farre safer kinde of life for me, to
labour at cobling shooes, then to drinke out of a golden
cup, poyson and venome mixt with the wine. The grea-
test danger I am in, is least my paring knife should runne
awry in cutting my leather; and so hurt some of my fin-
gers. But those men make deadly banquets one for ano-
ther, dayly inuring themselves to infinite villanies: but
when they are once fallen, then they rightly resemble, in
my opinion these players of Tragedies: amongst whom, a
man may see many that for a time beare the persons of Co-*

*x A burdy thief crops, ¹ Sisyphus, or ² Telephus, having crownes on their
slaine by Theseus king of Athiens, hee is
feigned by the Poets continuallie to roule a
great stone in hell.*

*y King of the
Mylians.*

*This similitude
is often used by
Lucian.*

Digitized by Google

camest a horse, or a dogge, or a fish, or frogge, how couldst
þt thou away with this kinde of life ?

Cocke. Thou movest a question that would aske long
speeches, and not to this present purpose: but the summe of *Hee concludes*
all is this: I could finde no life to be so full of trouble as the *man to lead the*
life of man, if it be considered onely according to the na- *most unhappy*
turall inclination and uses thereof: for thou canst not *life, because the*
finde either an horse to be an usurper, or a frogge a back- *most vitiouse of*
biter, or a crow a sophister, or a gnat voluptuous, or a *all creatures.*
cocke lascivious, and so of all the rest: for those vices
which yee are daily subject unto, thou canst not perceiue
in them.

Micyllus. Herein thou sayest true indeed *Cocke*, neither
will I for my part be ashamed to tell thee vvhat cares I
have indured: for never could I yet put out of my minde
the desires I had from my youth to become rich, but even
in my dreames I have gold often presented unto mine eies,
and chiefly this knave *Simon* doth anger mee at the heart,
to see him live in such wealth.

Cocke. I will soone ease thee of that griefe, *Micyllus*, and
therefore rise up now whilst it is night and follow mee:
I will bring thee to *Simon* himselfe, and to the houses
of other rich men, that thou mayest see vvhat care they
are in.

Micyllus. How canst thou do it? for their gates are
now shut: and wouldest thou have mee breake thorough
their walls?

Cocke. No *Micyllus*, but *Mercarie*,¹ to whom I am con-
secrate, hath given a certaine propertie to the longest fea-
ther of my taile, that which is so weake, that it bends
downewards.

Micyllus. But thou hast two such feathers:

Cocke. Then it is that on the right side; for whomever
I shall suffer to take it, as oft as I will, hee may open
therewith any doore, and see any in the house, and not be
seen himselfe.

¹Certaine crea-
tures have been
thought by the
ancients to ap-
pertaine peculiar-
ly unto each
of the gods, and
therefore consec-
rated to them,
as the Eagle to
Jupiter, the Pea-
cocke to Juno,
the Grashopper
to the Muses, &
the Cocke to
Mercurie. Why
see shewing.

Micyllus. I thinke, Cocke, thou goest about to cheate me now with some trickes of legerdemaine : for if thou suffer mee once to have it, thou shalt sone fee all *Simons* goods in my house, for I will bring them away as fast as I can, and make him againe halfe of his old sore, and glad to set on patches to get himselfe drinke.

Cocke. That thou mayst not, for *Mercurie* hath commanded me, that if he which hath the feather goe about any such matter, I shoulde presently crowe out and make him taken.

The poete feigne Micyllus. That's very unlike, as if *Mercurie* being so ^{the patron and} cunning a theefe himselfe, would mislike the same in another ? yet, let us goe: for I will abstaine from the gold, if I can.

Cocke. First, *Micyllus*, plucke off that feather: but what meaneſt thou to pull them off both ?

Micyllus. Because I would be ſure to have the right, and **Simonides* for thou the leſſe deformed: elſe, the one halfe of thy rayle Simon.

* He describes the cares and perplexities of rich men, with *Adicyllus*. *Cocke.* Be it ſo then; but ſhall we goe first to *Simon*, or to ſome other riche man?

2 There are di-
verſe ſorts of talents, as the
Egyptian, Sy-
rian, Antiochian,
Syracusan, &c. but that
which is moſt
commonly un-
derſtood by au-
thors, is the At-
tice talent, the
value where-
of amoung ſo
600. French
crownes.

Cocke. Put it into the locke.

Micyllus. I have done ſo: O *Hercules*, how the doare openeth aſt weſt with a key!

Cocke. Doefſt thou not ſee him now watching about his reckonings ?

Micyllus. Yes, I ſee him ſit by a ſmall dimme light: and how pale he lookeſ? I know not why: unleſſe hee pine and conſume himſelfe with cares, for I haue not heard that hee hath beeene ſickē.

Cocke. Hearken what hee ſaith, and thou ſhalt know the whole matter.

Simon. * These ſeventy talents, I haue hid ſafe enough under

under my bed, and no man knowes where they be: but the
sixteene talents, *Sosylus* the horse-keeper saw me when I
hid them under the manger: yet hee is one that hath no
great care of the stable, and but a loyterer in his busynesse,
and like enough to steale a greater summe then that from
me: but how shold *Tibias* be able to buy so much poude-
red meate, as he did yesterday? they say also, that he bought
an earing for his wife that cost him five groats: certainly,
they be goods stolne from me, that these men do thus waste
and consume: and my plate here, me thinkes, being so gauch
of it, stands not very safetly, and I feare lest some false knave
or other will breake downe my wall and take it away: ma-
ny do envie and seeke to deceive mee; and chiefly my
friend *Micyllus*.

Micyllus. Thou liest like a knave: thou thinkest I am like
thee, that stole away thy pitcher under thy cloake:

Cooke. Peace *Micyllus*, lest wee be taken:

Simon. It is good to be warie of that watchfull fellow,
therefore goe I round about my house, and search every
corner; who is there? I see thee well enough thou wouldest
faine breake into my house, but thou art hapned against a
pillar. That's good lucke: I will goe and tell my gold over
againe lest any slipt by before. See! I heare some noise a-
gaine: as I live, all menare set against mee and lay wait for
mee: where is my wood-knife if I chance to take the
thiefe: now will I goe burie my gold againe.

Cooke. This is *Simons* life, *Micyllus*, let us goe now to some
other place, for there is but a little of the night left.

Cooke. O wretched creature! what a life leads he? I wish
all mine enemies rich in such sort: I will give him one boxe
on the eare, and then be gone.

Simon. Who strake mee now? alas poore wretch as I am:
there are surely theeves in my house.

Micyllus. Crie out, watch, make thy face as pale as the
gold: pine away thy selfe. Now *Cooke*, if thou wilt let us
go see *Gnispion* the usurer, hee dwelleth not farre hence: loe,
his doore openeth of it selfe.

Diogenes the
Cynicke being
asked the reason
why gold looke
that it was for
feare, being
there are so ma-
ny that lay in

Cocke. Marke then how carefully hee watcheth to account his gaines upon his fingers ends, consuming himselfe in that manner, and yet must shortly leave all these vanities, and come to be some moth, gnat, or flie.

Micyllus. I see that miserable foolish fellow well enough, who in this very life is in no better estate then a flie or a gnat: how hath he withered himself away with reckoning: but let us goe to another.

Cocke. To thy old friend *Eucrate*, if thou wilt: his doore is open, therefore let us goe in.

Micyllus. All these riches were lately mine.

Cocke. Dost thou still thinke upon thy Dreame of riches? behold *Euerites* himselfe, that old man, lying with one of his servants.

Micyllus. I see most abominable beastliness, and most unnaturall filthinesse, not beseeming any man to commit: behold also his wife; in another corner of the house, playing the adulterous harlot with her cooke.

Cocke. Wouldst thou wish then, *Micyllus*, to inherit all that *Eucrates* hath, and to be heire of this his wickednesse?

Micyllus. No certainly, *Cocke*, rather would I die for hunger, than do such villanie: farewell gold and daintie fare: I have more riches, possessing but two halfe-pence, than they that are in continual feare to be robd by their servants.

The Conclusion.

Cocke. So then let us now be gone to our owne home for the day is ready to breake, the rest I will acquaint thee withall at another time.

THE

THE INFERNALL FERRIE, OR THE TYRANT.

Chap. I. Hou seest, *Clotho*, our Barge hath beene
 son.  ready this good while, and all things prepa- a One of the
 red, meet for our passage: the pumpe is clean- three fatall
 sed, the top-mast is reared, the sailes are spread, and all the Sisters. Atro-
 oares bound fast in their places, and there is no let in mee, and Lachesis,
 but that we may weigh anchor and be gon: only *Mercurie* the daughters
 playes the loyterer, who should have beene here long agoe, of Night and
 which makes our vessell, as you see, unfraught with passen- Erebus.
 gers, otherwise we might have crost the River three times
 by this: it is now well in the after-noone, and wee have not
 gotten one halfe-pennie this day: I am sure *Pluto* will b being the
 thinke the stay was in mee, and I must beare the blame for *Messenger of*
 an others default; whereas, that honest man *Mercurie*, the Gods.
 whose office it is to conduct unto us those that are dead, c A River in
 as if he had dranke upon earth of an other fountaine of *Le- hell, which who-*
the, hath quite forgot to come back againe unto us, but soever drinks of,
 either trying masteries with some youths that are his com- forgets all that
 panions, or is playing upon his harpe, or is framing some is in his life time.
 speech or other, wherein to expresse his vanitie, or perhaps d These qualiti-
 practising to place the theives as he comes along, for that ties are appro-
 is a maine point of his profession: but wee suffer him to priate to Mer-
 have his owne will so much, that he cares not whether ever curie, because
 hee come among us, though he belong they that are
 nion. borne under
this Planet,
are naturally
thus addicte.

*by the Poets betweene heaven and hell, because hee is the God of speech; by the use of
 which, there is a mutuall commerce betwixt those of the highest and the lowest ranke.
 — & jus per limen strumque Solus habet, geminoque facit commercia mundo. Cland.*

Clotho. Thou knewest not, *Charon*, what important businesse may bee imposed upon him, being one *Jupiter* makes so much use of in his superiour affaires, by whom, you know, he is to be commanded.

Charon. But yet, *Clotho*, hee ought not so extreamly to domineer over his fellow-officers, who never offer to detaine him when hee hath occasion to absent himselfe: but I know the cause why: for wee have nothing with us, but the hearb & *Aphodelus*, with the oblations, parentations, and memoriall sacrifices for the dead: the rest is all obscure cloudes, mists, and darknesse, whereas in heaven all things are perspicuous and cleare: there they have *Ambrosia* by the belly, and *Nectar* their fill, and therefore I cannot blame him, if hee like that place the better: for which hee goes from us, he flies away as fast, as if hee were to make an escape out of a gaole; but when his turne is to come hither, he is as slow and dail, as if he came with no good will.

Clotho. Be patient, good *Charon*, hee is now at hand, as you may see, and brings a great company with him, or rather drives them before him with his rod, as if they were some Heard of Goats: but how hapneth it, that one amongst them is bound, an other comes laughing? a third I see with a scrip about his neck, and a staffe in his hand, casting a sterne countenance upon them, and hastning them forwards: and see you not *Mercurie* himselfe, how he sweats, and how his feet are all covered with dust, how hee pants and blowes, scarcely able to take his breath? What's the matter with thee *Mercurie*? what makes thee so earnest? and what hath troubled thee so long?

Mercurie. Nothing, *Clotho*, but following this paultrie fellow, that ranne away from mee so farre, that I thought I shouldest not haue seene you to day.

Clotho. Who may hee bee? or what was his meaning in running away?

Mercurie. You may soone know that, because hee would rather live still, than be amongst you: hee is some King or Tyrant, I know by the moane hee makes, and the matter of his

his lament, crying out, that he is deprived of some incomparable and unspeakable felicitie.

Clotho. Did the foole thinke, by running away to attaine to life againe, his thred being wholly spun up, and quite cut asunder?

Merenurie. Runne away, sayest thou? nay, if this honest fellow here with the staffe, had not holp mee to take and binde him, I thinke he would have made an escape from us all: for since the time that *Atropos* delivered him up into my hands; he never ceased all the way we came, to struggle and hang-an-arste, and to pitch both his feets against the ground so fast, that we had much adoe to get him forwards. Sometimes againe hee would speake us faire, intreate, and beseech us to beare with him a while, promising us great rewards, if wee would doe so much for him: but I would give no care to his impossible petition: and when we were

come to the very mouth of the passage, where I used to deliver to *Eacus* the dead by account, and hee to take the number of them, according to a bill sent unto him from your Sister, I know not how this peccarie fellow, had privily given us the slip, and I was one too shorowf of my tale: with that *Eacus* eatting an angric countenance upon mee, *Merenurie*, said hee, practise not to play the throte with all ^g Rhadamanthus, Minos, and *Eacus* were all three Kings, for their justice called the Sonnes of Jupiters, for their sincerny, fained by the Poets to bee Judges in Hell.

that comes to your hands, you may sport your selfe enough in this kynde, wher you are in heaven: the number of the dead is certaine, and you cannot deceive mee in that: you see there are set downe in your Bill 1004, and you have brought one too shorowf of the number, unless you will say, that *Atropos* did misreckon you: I blushing at this speech of his, suddenly called my selfe to minde what had happened upon the way: and looking about me, this fellow vvas not to be found: then I knew vwell enough hee vvas fled, vry of Laco- and after him I followed as fast as I could the direct vway na- from that led towards the light, and this good honest man fol- whenes, as the lowed after mee of his owne minde, and vve ran together, Poets fained, as if vve should have runne for a vvager, and at the last o- there was a vertoake him, just vwhen vvee vvere come to *Tenarus*, ^h A Promon- Hell.

fo.

so neare was hee got to make an escape.

Clotho. Then *Charon*, *Mercurie* may well be excused for any negligence committed in this service.

Charon. But why do we still trifle out the time, as if wee had not loitered enough already?

Clotho. Come on then, let them come aboard: I will sit upon the ship ladder, as I was used to doe, and taking the scroule in my hand, examine every one that enters, who, and whence hee is, and by what meanes he tooke his death. And thou, *Mercurie*, receiving them at my hands, place them in order accordingly: but let yong infants take the first turne, for they are not able to answer for themselves.

Mercurie. Here Ferriman take them to thee, in number three hundred with the fondlings.

Charon. O brave, here's a quarrie indeed: thou hast brought them rotten that were never yet ripe.

* Because their death comes not unexpected, and therefore not so much to be bewailed.

Clotho. * Old men thou meanest, do so if thou wilt, for what should I trouble my selfe to examine matters past before the time of Euclide: All yee that exceede the age of three score yeares, make your appearance: what's the matter? they are so deafe with age they cannot heare mee: Nay then take them without more adoe, and away with them.

Mercurie. The next are foure hundred lacking two: all 30. Spartans mellow and full ripe, gathered in good time.

that ruled over them were ~~catt~~ Clotho. Indeed these are well withered: now *Mercurie*, out, in the time bring those that are hurt and wounded, and tell mee first of whose tyrannies were on all sides committed, how you came by your deaths: but it were better for mee to peruse my scroule, and see what is set downe of them: yesterday they dyed in fight in the countrie of Media, foure score and foure, and with them *Gobares*, the sonne of Oxy-

having now re artes.

gain'd sheer for
mer libertie, to take away all remembrance of past injuries, and to establish peace and quietnesse amongst themselves, they by a generall couenant enacted, that what so ever had beene done in Athens before the time of Euclides government, should stand utterly void, and not so much as be questioned or spoken of, and hence it seemes the author takes the proverbe. & A King of the Baetrians.

Mercurie.

Mercurie. Heere they are ready.

Clotho. Seven that kill'd themselves for love, and ¹ *Thea-* genes the Philosopher, for his whore at Megara.

Merc. They are all at hand.

Clotho. Where is hee that was kill'd by his wife, and hee that made him cuckold?

Merc. You may see him the next man to you.

Clotho. Then bring those that tooke their death by course of Law, I meane that were hang'd, or prest to death: and neither the those elveen men that were kill'd by theeves, where are they ^{name and reputation of s} *Mercurie?*

Merc. The wounded men which you see are they: but is it your pleasure that I should bring in the women also?

Clotho. What else? and they that perished by shipwrack, for they all died together, and in the same manner: put them together also that died of an ague, & with them *Agathocles* the Physician: but where is the Philosopher *Cyniscus*, who was to die upon a surfeit of hard egges, and saw fish, at the

"Feast of *Hecate*?"

Cyniscus. Ready long since, good *Clotho*: and what have I offended, I pray you, that you should let mee continue a- live so long? you have suffered my spindle to runne on, till the quill was almost quite spun up: and I was many times minded to cut the thread in funder, and come to you: but I know not how, it was more than I could doe.

Clotho. I did let thee alone, because I would have thee left for an over-looker, and a curer of mens defaults, but now come and welcome.

Cyniscus. Not I, unlesse this fellow that is bound may bee embarkt before mee: for I feare hee will overcome thee with faire words.

Clotho. Let me see: what is hee?

was eaten and carried away by the poore, and this Supper was thus prepared in every part of the town, where three wayes met together, because that Hecate is called triformis, triple-shapped, being signified by the Poets to be Diana on earth, the Moone in heaven, and in hell Proscipina. In the person of this Cyniscus, who was a Cynick, bee here commended that sort of Philosophers for their strictnesse of life, and resolution in death, of whom it seemes hee was farre better opinion'd than of the rest.

^o In the person Mercurie. ^o Megapenthes, the sonne of Lacydes, the Tyrant.
of Megapenthes Clotho. Come aboard, sirra.
hee describes the Megapenthes. Not so, good Ladie Clotho, I beseech thee
miserable and forbear me, suffer mee to ascend againe a little while, and
wretched conditⁿ then I will come to you of mine owne accord without any
tion of Tyrants. call.

Clotho. What is it that makes thee so willing to be gone?

Megapenthes. Give mee leave first to make an end of
building my house, which I have left but halfe finished.

Clotho. You doe but trifle the time, away I say.

^{p It seemes to be spoken in imitation of Homers Prote-}
silias, Iliad. 2. v. 702. of which Surveyors. ^a

Megap. I will aske no long libertie of you : give mee but
one dayes respite, sweete Clotho, that I may give my wife
hereafter in the intelligence of my money, where I haue great store of trea-
sure hidden.

Clotho. Content thy selfe, it shall not be so.

Megap. And shall so much gold be lost?

Clotho. Not lost, I warrant you: take you no care for that :
for your Cousin Megacles shall finger it all.

Megap. O disgracefull indignitie ! what, mine enemie ?
what a base-minded wretch was I, that had not kill'd him
before.

Clotho. Hee is the man : and hee shal continue alive after
thee fortie yeares and upwards to enjoy thy Concubines,
thy apparel, and all the gold thou hadst.

Megap. This is an intolerable abuse, Clotho, to bestow
what was mine upon mine enemie.

Clotho. I beseech you, sir, did not you come by Cydimachs
goods by murthering him, and cut his childrens throats
also, before the breath was out of his body ?

Megap. But now they were mine.

Clotho. And it may suffice you have enjoy'd them so long.

Megap. A word with you, Clotho, in your care : I would
faine speake with you so that no man else may bee within
hearing : friend, off a little I pray you : If you will give me
leave to runne away, I promise to bestow upon you a
thousand talents of wrought gold, before this day bee at an
end.

Clotho.

Clotho. What a foole art thou, to have any thought of gold or talents.

Megapenthes. I will give thee two standing-cups more into the match, if thou wilt, which I got by killing *Cleocritus*, either of them weighes an hundred talents of molten gold.

Clotho. Away with him, for hee lookes as if hee would never come on willingly.

Megap. I beseech you be good to mee : the Citie wall, and the harbour for shipping which I was about to make, are not yet finished : if I had lived but five dayes longer, I should have made an end of them both.

Clotho. Content thy selfe, the wall shall bee made up by another.

Megap. Yet let me obtaine one request at your hands, which is so reasonable that you cannot deny it.

Clotho. What may that bee ?

Megap. Let mee live but so long, as to subdue the *Pisidians*, and bring the *Lydians* under tribute, and erect a sumptuous monument for my selfe, wherenpon I may engrave all the great, and warlike exploits that have beeene performed by mee in my life time.

Clotho. I thank you sir : is this your one dayes respite ? why twenty yeares will not serve his turne for this.

Megap. I will give you pledges for my speedie returne : or if you will, I will pawne my favorite to answer for me, man for man.

Clotho. O villaine, how often have I heard thee wish, that hee might be thy surviver.

Megap. I have wished so indeed in my time, but now I am better advised.

Clotho. Thou shalt have him here with thee before it bee long, for thy next successor will be sure to make a hand with him.

Megap. Yet, good Destinie, deny me not this one thing.

Clotho. What is that ?

Megap. I would faine know what shall betide after my death, and in what manner things shall be carried,

Clotho. Hear me then to thy further vexation : *Midas* thy bond-slave shall marrie thy wife, for hee hath kept her this many a day.

Megap. That villaine ? whom I by my wifes persuasion made a free-man,

Clotho. Thy daughter shall be one of the next Tyrants concubines : the images and statues which the Citie aforetime erected for thine honour, are all overthrowne, and derided by every one that lookes upon them.

Megap. Have I no friends then, that were offended to see mee so abused ?

Clotho. What friend hast thou ? or for what just cause could any man be thy friend ? dost thou not know, that every one that honoured thee, and praised all that thou laidst or didst, did it out of feare or hope, as friends to thy Soverainty, and observing the time onely ?

Megap. Yet would they run on heapes to the place where they heard I was to dine, and with loud acclamations wish mee all happiness, every one protesting himselfe ready, if it were possible, to die before me, insomuch that they tooke their oathes and swarde by my name.

Clotho. Therefore one of the number, who feasted you yesterday made a quick dispatch, and gave you a drench for your last, which sent you hither.

Megap. Me thought indeed it went downe somewhat bitter : but what reaon had hee to use mee so ?

Clotho. You propose many questions, but you are to goe about an other matter.

Megap. Yet there is one thing, sweet Destinie, that vexeth mee more than all the rest, and puts mee into a longing to recover the light againe for a while.

Clotho. And what may that be? some great matter I warrant you.

Megap. My man *Carion*, as soone as hee saw I was dead, about sunne-setting, came into the chamber where I lay, when all things were at quiet (for then no body was to look unto mee) and pulling to the doore after him, tooke his pleasure.

pleasure of my Concubine Glicerie (whom I thinke he had kept long before) as if there had beene no man present: and when he had satisfied his desire, he lookes backe upon me, and sayes, thou wretched earle, thou hast many a time beaten me without a cause: and with that he pull'd me by the beard, and gave me a boxe on the eare; and hawking with open mouth, spat in my face, and so bidding me be packing to the pit of hell, hee went his wayes. I was vehemently kindled against him, but knew not what to doe to him, for I was stiffe and cold: but that cursed chamber-maid of mine as soone as she heard the noyse of some that were comming in, moistned her eyes with spittle as if she had wept for me, and howling out, calld upon my name, and so went out of the roome: but if I could catch them.

Clotho. Threaten not too much now, but away your selfe: for it is time you should be brought to the barre.

Megapenthes. And who dare be so bold, as to give sentence against a King?

Clotho. Against a King, no man: but against a dead man, Rhadamantus will doe it, whom you shall quickly finde to be just, and one that will give every man his due: but now make no longer stay.

Megapen. Sweet destinie, make me a private man, make me a poore man; nay, make me a slave instead of a formerly King, so that I may revive again.

Clotho. Where is the man with the staffe? and thou Mercurie, take him betweene you, and hoyse him into the ship: for he will never come of himselfe.

Mercurie. Come Runaway: follow mee now: take him to thee Ferry-man, and make him sure to the maire Mast.

Megapen. By right I ought to sit in the best place.

Clotho. Why so?

Megapen. Because when I was a King, I had ten thousand attendants to guard and waite upon me.

Cyniscus. Did not thy man Carion well then in pulling thee by the Beard, seeing thee to be such a foole? but now thou wilt finde thy tyrannic bitter enough to thee, when

The like is
spoken by the
ghost of Achil-
les to Ulysses.
Hom. Od. 11.
v. 488.

Μή δι μοι δι-
ατρὸν γέ μαρτυ-
ρεῖ φασθεὶ ο-
δού.

Βασιλεὺς οὐ
ἔτερον οὐτε
διπλεύειν αλ-

λη.

Η τάοις περιέο-
ντι οὐδεμίον-
τιν αὐτοτελεῖ.

Recomm'd U-
lysses, name not
dear to me.

A plowman
far or slave I'd
rather be

To some poore
man that pines
for want of
bread,

Than have do-
minion over all
the dead.

thou shalt taste of this staffe.

Megapen. And dare *Cyniscus* stretch out his staffe against me, whom for the liberty of his tongue, his bitternesse and sharpe reproofes, I was lately like enough to have nayled to a post?

Cyniscus. And therefore now shalt thou be nayled to the Mast.

Mycillus. I pray you *Clotho*, am I no body amongst you? or because I am poore, must I therefore be the last that shall be shipt?

Clotho. Who art thou?

I see the Cocke. *Mycillus.* *Mycillus* the Cobler.

Ulysses being in the den of Polyphemus, to be dismissed for a small time, and why should not delay one eye only, *Clotho.* Art thou angry because thou tarryest too long? in the den of seest thou not how much the Tyrant hath promised to give *Polyphemus*, us, to be dismiss'd for a small time, and why should not delay *Gyant* that had be as welcome to thee?

Mycillus. Hearre me, thou best of all the fates: this kind of midſt of his forehead, called Cyclops curteſie can never content me, who promised, shall be the last man I will care: for whether I bee first or himselfe by the last, the ſame teeth will ſtill be ready for me: and beſide, the name of *Cuttis*, cause stands not with me as it doeth with rich men, but ready, obteining their condtions, as they ſay, are in opposition one to another: the Tyrant in his life time seemed a happy man, in preuife from every man stood in feare of him, every man cast his eye upon him, and he left ſo much gold and ſilver, and apparell, that hee ſhould be the last man to many horses, banquets, beautifull boyes, and comedie women behinde him, that hee had caufe to complaine, and care of all his company: but afterwards Ulysses having put out his eye, and bee crying out for helpe, being asked who had hurt him, could only answer that Nobody had done it. Hom. Qd. 9.

as

as this vain man lately did, that ranne away as he was comming, and thought now to prevale by intreating: but I had no such ingagements in my life time, no familie, no lands, no gold, no household-stuffe, no honour, no statutes; and therefore could not chuse but be succinct and nimble: no sooner could *Astropis* give me a becke, but I suddenly cast downe my cutting-knife and my patches, and the flipper that was in my hand, leapt off my seat lustily, barefoot as I was, and staid not so much as to wipe off the blacking, but followed as fast as I could, or rather led the way; looking still forwards, and nothing behind could recall me, or make me turne againe. And in good sadness I see nothing amonst you but pleaseth me passing well: for in that we are all now of equal condition, and no difference betwixt man and man, it gives me a great deale of content: here is no calling for debts, no paying of subsidies, and, which is best of all, I shall not here starve for cold in the winter, nor bee troubled with sicknesse, nor be beaten by my betters: all is peace, and the world turn'd upside downe, for we that are poore doe laugh and bee merry, and the rich men lament and mourne.

Cloeto. I have observed your laughter, *Myrillus*, this good while: what is it that hath made you so merry?

Myrillus. Hearken then to me, most reverent goddesse: I dwelt upon earth neare unto the Tyrant, and perfectly saw all that he did, and could thinke no otherwise but that he was a kinde of God: for when I beheld his glorious purple robe, the multitude of his attendance, his gold, his goblets beset with precious stones, and his Bedsteads of Silver; I could not but thinke him a happy man: nay, the very finoak of the dishes that were prepared for his dinner made me almost madde, so that I thought him to be more than a man, and the most fortunate of all other; yea, to be indeed with greater beauty and comeliness than any man else, advanced by fortune the heighth of a large cubit above all other men: his gait was stately, he vaunted himself proudly, and all he met withall he put out of countenance. But when he

was

was dead and spoyled of all his pompe, me thought I could not chuse but laugh at him, and much more at my selfe to see what a foole I was to admire so vile an animal, and think him happy by the smell of his platters, or fortunate for having his robes died in the blood of the Fish taken in the *Laconian Sea*. Moreover, when I saw *Gniphoen* the usurer bemoaning himselfe, and repenting that he had not taken the benefit of his riches in his life time, but to die and never have any taste of them ; leaving them to *Rhodocbaris* the unthrift, who was his nearest kinsman, and next heise by the Law : I knew not how to suppose my laughter, especially, when I bethought my selfe of his pale complexion, his miserable condition, his carefull countenance, and that hee was rich onely in his fingers, wherewith he counted his talents and his millions, gathering that by little and little, *What which is which honest Rhodocbaris* would soon set wflying : But why evill gotten by are we not going ? the rest wee will laugh at when we are oppression and under sayle, and shall see them mourne and wcepe.

usurfe, the next Clotho. Come in then that the Barge-man may weigh anker.

Charon. Whether goe you so fast, sirrah ? the boate is full already : tarrie there, and I will fetch thee over betimes to morrow.

Mycillus. I hope, *Charon*, you will not serve me so : leave a man behind thee that is perfectly dead. I will complaine to *Rhadamanthus*, beleve it : Lord, what ill lucke have I : they are all upon their way , and I am left here alone by my selfe : I cannot doe better than to swimmme after them, for I am out of danger of drowning being dead already, and the rather, because I have never an halfe penny to pay for my passage.

Clotho. What meanest thou by that, *Mycillus* ? tarry I say, it is not lawfull for thee to passe over in such a fashion.

Mycillus. But for all that, I may hap to get over as soone as you.

Clotho. It may not be so : therefore let us make towards him, and take him aboard : helpe, *Mercutio*, to hoist him to us.

Charon.

Charon. Where shall he sit now? he is here : for you see
the barge is as full as it can hold.

Mercurie. If it please you upon the shoulders of the tyrant,

Clotho. That will do wondrous well, *Mercurie*, in faith
ascend therefore, and bestride the necke of this notorious
villaine, and let us be gone with speed.

Cinysca. *Charon*, I cannot chuse now, but deliver the
truth unto you, half-pennie I have none to pay for my fare,
and nothing left mee but this scrip which you see, and this
staffe: but if you will have any service at my hands, either
to cast out water or handle an oare, I am readie for it : and
I hope you will not be offended, if you finde mee sufficient
and able to rowe.

Charon. Let us have thy helpe then, and that shall be all I
will crave of thee.

Cyniscus. Shall wee have never a call of encouragement all
the way we goe?

Charon. By all means if thou knowest any marriners song
fit for the purpose.

Cinysca. I know many, *Charon*, of that kinde, but heare is
such crying and howling that it cannot be heard. *The complaint
of therich.*

rich men: Alas for my goods: alas my lands : woe is mee
what a house have I left behinde mee ? how many talents
shall my heire have of mee to squander away idlie : alas,
alas, for my yeng children : who shall gather the grapes of
the vines I set the last yeare?

Mercurie. But, *Micyllus*, hast thou nothing to lament for?

no man must passe this Ferrie without teares.

Micyllus. Away,away, I have no cause in the world to la-
ment,if I may have a good passage.

Merc. Yet let mee heare thee crie a little for fashion sake.

Micyllus. Why you shall, *Mercurie*, If you will have it so: *Micyllus mocks
them.*

Alas for my leather-patches: alas for mine old slippers: alas
for my rotten shooes: wretched man that I am, I shall never
more sit without victuals from morning no night : I shall
never more goe unshod and halfe naked in the winter, nor
my teeth chatter in my head with cold; who shall have my

catting-knife? who shall have mine awle? I thinke I have done well for my part, for wee are almost got to the shoare.

Charon. Come on my masters, first pay mee your fare before you got any further: you, and you, and you: so, I have all now but of *Micyllus*: cum sterha, give mee an half-penny from you.

Micyllus. I hope, *Charon*, you do but jest; or, as they say, write in the water, do you hope to have a half-pennie from *Micyllus*? why man, for my part I know not a half-pennie whether it be round or square.

Charon. A rich voyage, I have made a good daies worke of this: but away, that I may go backe to fetch the horses, oxen, dogges, and other creatures that are to be transported.

Clortho. Bring them with you, *Mercurie*, and I will passe over to the further side of the river to bring along with me *Endopates*, and *Herimachus* two *Syrians*, who are dead in fight one against another about the limits of their lands.

Mercurie. Come my masters, on afore, or rather all in order follow mee.

Micyllus. O Hercules, how darke it is? where is now the beautifull young man of Corinth.
Two Grecia, stumprups. or how should a man know here which is the fairer creature? *Phrine* or *Simmache*? all are alike, and all of one colour: nothing is either faire or more faire: my thredbare coate which I lately thought to be such a poore wearing, is now as much respected as the Kings purple roabe, for they are both unapparant, and drenche in the same degree of darknesse: But *Cyniscus* wher'e art thou?

Cyniscus. I tell thee I am here, *Micyllus*, and if thou wilt let us goe together.

Micyllus. With all my heart: give mee thy hand, and tell me good *Cyniscus*, for thou hast beene initiated into the feasts of *Ceres* which were alwaies solemnized by

the Eleusinian ceremonies, do not they much resemble the manner of this place?

Cyniscus. As right as may bee: but see here is one coming towards us with a torch in her hand: what a terrible

rible grimme countenance shoo hath: is it not one of the Furies?

Micellas. It should seeme so by her shape.

Mercurio. Here, * *Tisphonia:* take shes with thies in num-

ber a thousand and four. *Tisphonia.* I can tell you, *Rhadamanthus* hath carried for

you this good while. *Rhadamanthus.* Bring them neare, *Fusie,* and doe thou

Mercurio. make a proclamation, and call them by their

sarcies. *Cyniscus.* And what if I be called? *Rhadamanthus.*

Cyniscus. Good *Rhadamanthus,* for thy deare fathers sake, let mee be the first that shall be examined.

Rhadamanthus. Why so? *Cyniscus.* I have a busynesse

Cyniscus. I have occasion to accouste some of the compaines,

of misdemeanours committed by them in their life time: and my testimonie will not be taken, unill it be first

knowne what I am my selfe, and in what manner I have

led my life. *Rhadamanthus.* And who art thou: ou are to be called? *Cyniscus.*

Cyniscus. *Cyniscus* good sir, by profession a Philosopher.

Rhadamanthus. Come neare then, and be the first that shall

undergoe our sentence: call his accusers? *Mercurio.*

Mercurio. If any man have any thing to say against *Cyniscus* let him come into the Court: no man appeares: but yet, *Cyniscus,* this is not enough: strip your selfe that wee

may see what markes you have upon you: *Cyniscus.* Doe you thinke I have beeene burne with a hot

iron? *Rhadamanthus.* Looke how many evills any of you have

committed in his life time, so many spots will appear uppon

on his soule. *Cyniscus.* Looke then for I am stark-naked: see if you

can finde any of those markes upon me. *Rhadamanthus.* This man is cleare all over, vnscore for three

or fourre spots that are, very dimme and hard to be discer-

ned: but what is the reason of this? I finde here prints and

markes where thou hast beeene burnt, and yet I know

* One of the Furies, whose spe-
ciall office it is
to punish mur-
ther.

All sinnes do
over in these
days, and
the world is
full of them.

It is a wonder
what a great
number of
saints there
are in the
world.

It is a wonder
what a great
number of
saints there
are in the
world.

It is a wonder
what a great
number of
saints there
are in the
world.

It is a wonder
what a great
number of
saints there
are in the
world.

It is a wonder
what a great
number of
saints there
are in the
world.

It is a wonder
what a great
number of
saints there
are in the
world.

It is a wonder
what a great
number of
saints there
are in the
world.

It is a wonder
what a great
number of
saints there
are in the
world.

It is a wonder
what a great
number of
saints there
are in the
world.

* Plato (with
whose opinions
Lucian often
carries) at

the latter end of
his Gorgias
hath a storie to
serve this purpose,
which is imita-

ted by Claudio-

ius in his 2 booke in
Russia.

Quid demens

manifesta-
gas: en pectus
not Deformane
macula-

not how they are smitten out and wiped away againe : how comes this to passe *Cyniscus* ? or by what meanes art thou made so cleare ?

Cyniscus. I will tell you, at the first. I was evill for want of good breeding, and by that meanes procured my selfe so many markes: but as soone as I began to study Philosophie, by little and little, the spots, were all worne off my soule.

Rhadamanthus. You applyed an expellent and most present remedie, depart therefore into the *Halls* of the blessed, and associate your selfe with the best : but first you are to accuse the Tyrant you speake of, & then call for other.

Micyllus. There is little to be said to mee also, *Rhadamanthus*, and a short examination will serve my turne : for you see I am so naked alredy, that you may take full view of mee.

Rhadamanthus. Who art thou ?

Micyllus. Micyllus the cobler.

Rhadamanthus. Honest *Micyllus*, thou art cleare indeed, and hast no tokens upon thee: goeth thy way with this *Cyniscus* : now call the Tyrant.

Mercurie. *Megapenthes*, the sonne of *Lacydes*, come into the Court: whither dost thou turne thy selfe ? come forth I say Tyrant, thou art called : bring him in *Tisiphone*, whether hee will or no : now *Cyniscus* lay what you can to his charge, he is here face to face.

Cyniscus. I shall not need to speake much in the matter, for you will quickly find what he is, by the marks he hath uppon him, yet will I open the man unto you, and in words make him known more apperantly: what villanies were committed by this varlet when he was in the state of a private man, I will not trouble you withall: but when he woon to himselfe the loue of standerous & desperate rustians, & advanced by their gard, made himself Tyrant over the city, hee put to death above ten thousand persons without judgmet, & confiscated all their goods, by which meanes having attained to riches infinite he suffered himselfe to be free from

no kinde of shynesse, but practised all crudite and villan-

nie against the poore Citizens: Virgines hee deflowered, yong men he unnaturally abused, and lewdly infuked over all his Subjects: his scornefulnes, pride, & insolent carriage towards all that came neare him, were so notorious, that it is not possible you should take so much punishment of him, as he deserves: a man might as safely behold the Sun with open eyes, as looke upon him: who can expresse the strange kinde of torments he devised to satisfie his cruelty, from which his nearest familiaris could not be free: and that this my accusation is not fained, or trifolous, you shall presently understand, if you will call before you the men whom hee hath murthered: but see, they are all in place without any call, and stand so thicke about him, that they are ready to stike him. All these, *Rhadamanthus*, have been put to deach by this murtherer: some were laid hands on, because they had faire women to their wives: some, because they grieved to have their children taken from them to be abused: some, because they were rich: and some, because they were discreet understanding men, and could not brooke his proceedings.

Rhadamanthus. What say you to this sir knave?

Megapenthes. The murthers that are objected, I acknowledge my selfe guilty of: but for the rest, the adulteries, the abusing of young men, and the deflowring of maidens, *Cyniscus* hath helpe admee in them all.

Cyniscus. I will bring good witnesse, *Rhadamanthus*, to prove it.

Rhadamanthus. What witnesse canst thou bring?

Cyniscus. Call hicher *Mercurie*, his lampe, and his bed: they will testify whē they come, what they know by him.

Mercurie. The bed, and the lampe of *Megapenthes*, come into the Court, you have done well to appearre.

Rhadamanthus. Declare your knowledge against this *Megapenthes*, and let the bed speake first.

The Bed. What *Cyniscus* hath objected against him, is nothing but truth: for I am ashamed, Lord *Rhadamanthus*, *sophers*, who to deliver what he hath done upon me.

As before in the Necromantie he brings in mens shadowes to accuse them after death: so here he produces the Bedde and Lamp of the Tyrant, as witnessses of his vilitantes, according to the opinion of some Greeke Phisologists, who held everything to have a soule.

Rhadamanthus. Your testimony is good, though you cannot induce to publish it: now Lamp, what say you?

The Lamp. What was done by him in day time, I have nothing to doe withall; for I was not present: but what he did or suffered in the time of night, I abhorre to speake of: many thnges I saw not fit to be uttered, the villanies he committed were so monstrous as exceeded all measure, so that oftentimes I would not sck in any oyle willingly, because I would have beene glad to be put out, yet would he bring me nearer of purpose to see what he did, seeking to pollute my light, by all the meane's he could.

Rhadamanthus. This is enough: now firrth, putt off your purple robe, that I may see how many spots you have: good god, he is all of the colour of celsay, mark't all over blacke and blew, with spots from adoe to doe: what punishment shall we have for him? shall he be cast into *Pyriphlegeton*, or delivered up to *Cerberus*?

Cyniscus. Neither: but if it please you, I will devise a fit and a new kinde of torture for him.

Rhadamanthus. Tell mee what it is, and I will bee most thankfull to thee.

Vid. c. *Cyniscus.* I thinke it be a custome among you, that the dead should drinke of the water of *Lethe*.

Rhadamanthus. True. There can be no greater torment to such wretched men as have

Cyniscus. Let him be the onely man that shall bee deprived of that draught.

Rhadamanthus. And why?

Cyniscus. It will be torment enough for him to remembre what a fellow he hath beeke, how powerfull in his felicite, joyned

Rhadamanthus. You say well, and this sentence shall passe of their present upon him: let him be carried to *Tanatos*, and there bound, that he may remeber what he did when he was alive.

CHARON.

CHARON,

OR THE SVRVEIOVRS.

Mer. Hy laughest thou *Charon?* and why hast
cure.

V. thou left thy barge to put thy selfe into the light of the day, that never yet hadst any thing to doe in these superiour parts?

Charon. O *Mercurie*, I had an intollerable desire to see the passages of mans life, and how they bestowed them selves therein, and what they are bereft of, that they all make such pitifull moane when they come to us, no man is able to crosse the streme without abundance of teares: This put me on (as did the youthfull *Thessalian*) to begge a play-day of *Pluto* for once, that I might have leave to see what is done in the light: and here my good fortune is to meeete with you, who I know will bee my guide, and walke the round with me, to shew me all things: for nothing is unkowne to you.

Mercurie. Faith Ferry-man, I cannot a while goe with thee now: I am upon a businesse to *Jupiter* that concernes mankindes; and you know how passionate hee is in his houre: and I feare, if I shold stay longier than my bitte, he would leave me to you for good and all, and put me into perpetuall darkenesse: or serve me as sometime he did *Vulcan*, kicke me out of heaven by the head and shoulders, and so lame me with the fall, that all the gods may see the

Vulcan the god of fire, (wher some say) the sonne of *Jupiter*, but being vone of the handiest, was kickt by his father out of heauen, and having confir'd a whole day in his descent, was at last taken up in Lemnus an Island in the Egean Sea, and ever after lame of the fall. *Hem. II. i. v. 590.*

laugh

laugh at my limping when I fill him out wine.

Charon. And wil you then let me goe up and downe like a vagabond upon earth, that am your friend, your Ferry-
d Mercurie was mate and fellow conductor? remember your selfe, honest
^dthe sonne of Iu-^e sonne of ^fMars, that I never wisht you to doe so much as
piter and Maid, cast water out of the boate, or take an oare in hand, as

long as you were with mee, though your bones bee bigge enough to worke: all that you did there, was to lie along upon the hatches, & sleep till you snort again, or get some dead body or other to find you talk by the way: when I, an aged man, am faine to play the sculler my self, and labour at it both hands at once: but good *Mercurie*, for thy good fa-
thers sake, leave mee not so; shew mee all that is done in this life, that I may see somewhat before I goe downe a-
gaine: for if you forsake me, I shall be in no better case than a blinde man: and as they stumble and fall in the darke, so shall I be doated in the light: and therefore doe thus much

e A name of
Mercurie from
servant.

Cyllena, a mou Mercurie. This will cost me a swinging, I am sure of it, ^{same in Arca-} and the hier of my directions I know will not be paid me ^{said to be borne.} under a boxe on the earth: notwithstanding, I will doe it Vng lib. 8. E. for thee: for who can refuse a friend in a case of such ne-
cessitie? but Ferry-man, for you to have a perfect sight of all things, is altogether impossible: it would require many yeares tarriance to attaine it: and then would *Jupiter* send hue and crie after me, as if I were runne away from him, and thou shouldest be sure to bee put out of office from ha-
ving any thing to doe with the workes of death. *Plutoes* Kingdome would be impoverished for want of dead peo-
ple, and *Eacus* the rent-gatherer would bee quite out of heart, if hee should receive no halfe-pence all that while: but for the principall matters now in action, I will doe what I can to procure you a sight of them.

Charon. Please your selfe, *Mercurie*, you can best tell what you have to doe: for I am a meere stranger upon earth, and know nothing.

Mercurie,

Mercurie. The onely way is this, *Cheron*, to get up to some high ground, and from thence looke about us to see what is done if it were possible for thee to step up to heauen, I should thinke my labour well bestowed, for thence, as out of a watch-towre, thou mightest have a perfect sight of all things: but because it is not lawfull for thee, that hast beeene continually conversant with ghosts, and grisley spirits to approach the pallace of *Jupiter*, wee must looke out some high mountaine or other fit for our purpose.

Chiron. You know, *Mercurie*, what I have beeene wont similitude.

to say to the company, when wee were on shipboard together: for if any storne arose that crost our course, and made the waters grow rough & troublesome, then though none of them knew what to say, yet one would crye, strike saile, another let loose the haffer, another runne with the weather: But I bid them all hold their tonges, for I kno w best what I have to doe: so trust you now, *Mercurie*, do even what you will your selfe: you shall be the pilot, & the passenger; and sit quickeley ready to doe your service.

Mercurie. Well said, and I will thinke upon somewha t that is to be done, and finde out some convenient spic- place or other for us: let mee see, will not ^{Caucasus doth a very high} ^{mountaine in} ^{the north part} ^{of Asia, divid-} ^{ing India from} ^{Scythia.} *Pernassus*, for that is the higher of the two, or *Olympus*, higher than them both: and now I looke upon *Olympus*, a project comes in my pate that may serve our turnes well: but you must take some paines then, and helpe mee with your labour.

Charon. With all my heart, do but command, and I will ^{in Greece.}

Mercurie. The Poet Homer saith, that the two sonnes of *Aleem*, when they were but children, devised a tricke to h *Otus* and *E-teare* up mount *Offa* by the roots, and clap it upon the top of *Olympus*, and *Pelion* upon that againe, supposing these three mountaines would make a ladder long enough to helpe them up to heauen: but they were young lings and wanted wit, and therefore smarted for their presumption:

sumption: but we having no ill intent against the gods, me thinkes might bee bold to frame such a building and tumble those mountaines one upon another, to make the place higher for us, that we may see the better.

Charon. Alas Mercurie, wee are but two of us, and how should we be able to carrie Pelion, or Ossa betweene us?

Mercurio. And why not Charon? we are gods, and doest thou thinke us weaker than thosse silly infantes?

Charon. Not so, but I thinke the doing of it to be a worke that surmounts all possibilite.

He speakes this in derision of Homer, and his impossible fictions, whom hee likewise prosecutes through the whole Dialogue.
k A great Astronomer and therefore feigned by the Poets to bear heaven on his shoulders:
1 This is said to Mercurius.
2 If wise they would trouble themselves to write lyes: cules, when he wheretofore let us first poise mount Ossa out of his place, for learned Astro-
zome of Atlas.
Homer Od. 11. v. 317.

Charon. In your conceit, Charon, for you are a silly fellow, and have not beeene conversant with the poets: but honest Homer with onely two verses, will make heaven passable presently, and heape mountaine upon mountaine with a trice: and I wonder you should thinke this so hard a matter that know *Aster* so well, who being but a lone man, yet carryeth the pole upon his shoulders himselfe, wherein all we are contained: and it may be you have heard of my brother Heremont, how hee sometime tooke Atalas office out of hands, whom hee eas'd of his burden, and underooke it himselfe.

Charon. I have heard as much, but whether it be true or no, Mercurie, you and your Poets looke to that.
The same high enough to serve our turnes; or that wee mast lay on that Danubius, more. Alas, alas, weare but in a vale yet, scarce got up to it runs through the skies of heaven: for Eastward I hardly have sight of *Zea*, a great part of *Asia* and *Lydia*: and on the West part, I can see no more but *Iudaea* and *Satrapia*: and Northward, onely the parts aboue the river *Alster*: and this way, *Cress* is hardly to be discerned: wee must to wotke againe Ferry-man, and fetch mountaine.

An Island in the Mediterranean Sea.

mount ^o Oeta hither also, and thou set Parnassus upon the ^o A mountaine
top of them all. neare Thermo.
pylz.

Charon. Let us doe so then: but beware wee make not our foundation too weake, being of so wonderfull a heighth, lest it and we tumble all downe together, and make a wo-
full experiment of Homers Architecture, if we breake our neckes in the service.

Mercuris. I warrant thee, all shall be sure enough; bring mount Oeta hither: now let Parnassus bee set uppermost, and I will once againe ascend. O brave, I see every thing: doe thou come up to now.

Charon. Give me thy hand, *Mercuvie*, and helpe me, for it is no small pile you are to place me upon.

Mercuvie. Why, *Charon*, you will needes have a fight of all: & you cannot both see all, and stand on faire-ground to: here, hold my hand, and take good footing: well done, now thou art mounted as well as I; and because Parnassus hath a ^p forked top, either of us will get upon one, and there seate our selves: looke round about thec now, and behold every thing.

Charon. I see a great deale of earth, and a huge lake running about it, and mountaines and rivers, much bigger than ^q Cocyts, or Perypbogethon, and men to: but they are very little ones, and certaine denises of theirs.

Mercuvie. Those are Cities man, which thou thinkest to be denises:

Charon. Know *Mercuris*, that for all this I am never the better: our labour is all lost in dragging Parnassus from *Castalia*, and *Oeta*, and the rest of the mountaines.

Mercuvie. How so?

Charon. I can see nothing perfectly from such a heighth; and my desire was, not only to see mountaines and Cities, as they are described in a mappe, but to see the men them-selves, and what they doe, and heare what they say: as I did, when at our first meeting you found mee laughing, and askt mee what I laught at: for then I heard a thing,

which made mee exceeding merrie.

Mercurie. What was that?

Charon. A man was invited by one of his friends, I thinke
The uncertaine to supper: and promised faithfully to be with him the next
tie of mans life. day: no sooner was the word out of his mouth, but a tile-
stone, loosened by some mischance, fell off the house upon
his head, and killed him, and I could not chuse but laugh to
see what ill lucke he had to breake his promise: and now I
thinke I must be faine to creepe downe againe, that I may
see and heare the better.

Mercurie. Be patient and I will have a plaister for this
also, and make your sight sharpe enough I warrant you, I
can fetch a charme out of Homer will do the deed: and
when I have said the veries, looke that thou be darke no
more, but quick sighted.

Charon. Pronounce them then.

Iliad. s. 227. *Merc.* The darknesse from thine eyes I now remoue,
It was spoken by Pallas to Diomedes. That thou maist know both men and gods above.

Charon. Whats this?

Icaromenippus. *Mercurie.* Dost thou see yet?

Charon. Exceeding perfectly: *Lycen.* himselfe is but a
buffard to mee: now proceed to your direction, and an-
swere to such questions as I shall aske of you: but will
you give mee leave to propose them in Homers stile, for I
would have you know, I am not altogether so unlearned as
you imagine? And a flor i flur upon me if I saye so.

Mercurie. I pray thee how canst thou to know any
thing of his, that art but a boat-man and tyed to thy
oare?

Charon. Upbraid mee not I pray you, with my profes-
sion; for when I transported him at his death, I heard
him pronounce many verses, of which I have kept some
in my remembrance to this day: by the same token a fog-
gie storme had like to have cast us all away: for as hee
Odyss. s. v. 291. was singing (an unluckie poeme for sailors, wch may
distray / fay)

say) how *Neptuno* gathered the clouds, and stirred the seas with his trident like a ladle in a pot, how hee raised all the windes and tumbled all the waves together, a sudaine tempest with a darknesse fell upon us that had like to have overturned our boate, and made him so sea-sickke that hee vomited up a great deale of his poeme, vwith his *Sylla*, his *Charybdis*, and all his *Cyclops*.

Mercurie. Then thou mightest easily keepe some for thy selfe, when thou fawest him to lay about him so lustilie.

Charon. Now tell mee

'What bigge-bon'd man is this, so strong and tall,
By head and shoulders overtopping all?'

Mercurie. This is *Milo*, the Champion of *Craton*, so much magnisified by the *Grecians* for bearing a bull upon his backe, thorow the * *Olympian* face.

Charon. How much greater cause have they to magnifie mee, that must shortly hoise up *Milo* himselfe when hee comes to us, and put him into a little boat, after hee hath beeene foiled by that invincible *Antagonist*, death, who shall trip up his heeles, and give him a fall he knowes not how? then will hee crie and lament to us, when hee remembers the garlands and acclamations that have beeene made on earth for him, though he now strut it out like a brave fel-low, admired onely for carrying of a bull: but what may we think of him *Mercurie*? that he ever had any thought of death?

Mercurie. How should hee remember death, that is in the prime of all his strength?

Charon. Let us then leave him: for we shall laugh enough at him hereafter, when wee have him on ship-board, not able to eartie the weight of a gnat, much lesse to weild a bull: now tell mee what stately majesticall person this is, for by his habit hee should not be a *Grecian*.

Homer was
anciently pictu-
red vomiting,
or making wa-
ster in a basin,
and the rest of
the Poets stan-
ding round a-
bout, and drink-
ing everyone a
part, to shew
that they receiv-
ed their excel-
lence from him.
Asmitation
of Homer. II.
3.v. 226. where
Priamus asks
the question of
Helen concerning
Ajax.

He began with
a fucking calfe,
and as that
grew, so still his
strength increas-
ed, so that at
length by cont-
nuall exercise
and custome he
grew able to
carrie a bull.
u. A citizen Ita-
lis, in somuch
formen of acti-
vite, insomuch

that at one Olympike feast, all the Victors were of thi towne; and hence grew that pro-
verb. Qui Cratoniatarum postremus est, is reliquorum Grecorum primus est. * Which
would make long.

Herodot.lib.1. *Mercurio.* It is *Cyrus*, *Charon*, that formerly raigned over the *Medians*, and at this time King of the *Perians*: he lately vanquished the *Assyrians*, and brought *Babylon* under his subjection, and is now preparing an armie against *Lydia*, to subdue *Cresus*, and make himselfe King over all.

x One of the 7. wise men of Greece, and Charon. And where is that Cresus?

Mercurio. Looke that way towards the great Castle compassed with a triple wall: that is *Sardis*, and there you may see *Cresus* sitting upon a bed of gold talking with

yeare of Tarquinius Priscus resigning in Charon. *Solon the Athenian:* shall wee listen to heare what they say?

Rome. Gellius Charon. By all meaneſ.

lib 17.c 21. *Cresus.* O thou *Athenian stranger*, thou haſt ſcene my two young men riches and my treasure, the abundance of gold I haue yet ſhefonnes of an unwarroght, and the costly furniture of my pallace: tell me Argive woman-priest, who haſt ring drawne *Charon.* What will *Solon* ſay to this?

their mother in Mercurio. Take you no care for that *Charon*, for hee her chariot to will answer him bravely:

the Temple, ſhee in recompence of their pietie besought the gods to beſtow Solon. O *Cresus*, fortunate men are few, but of all I know, I thinke *Cleobis* and *Biton* to be the moſt happy, that were ſommes of a woman priſt.

Charon. Hee incunes the two Argives, that dyed together, after they had drawne their mother in her chariot to the Temple. ver it were that

Cresus. Be it ſo: put them in the firſt place of happiness: man to have,

wherupon having ſuppered Solon. Tellus the *Athenian*, who led an honest life and di- with their mother, and then fended in defence of his countrie.

Cresus. Thou baſe beggarly fellow: doſt thou not hold mee to be a happy man?

Charon. I know not yet, *Cresus*, what to ſay of that till you come to the end of your time, death is the true touchſtone of happiness, and a continuance of proſperitie to the end both found dead.

Hered.lib.1. of life.

No man is to be Charon. God-a-mercies, *Solon*, that thou art not unmind- accounted happy full of us, but makeſt the paying of their fare the true before his death.

Judge

Judge of felicite: but who doth *Croesus* now send out from him, and what is it they beare upon their shoulders?

Mercurie. Plates of gold, to consecrate as an offering to *Apollo* in lieu of his Oracles, which will shortly bring *z Croesus* sending to the Oracle at Delphos to know the issue of his warre, and continuance of his Kingdome

him to ruine: for the man is overmuch addict to vaticination.

Charon. Is that shining thing gold, that glitters with a pale ruddie colour? I have heard much of it, but I never saw any before.

Mercurie. That renouned name it carries, and this is it that men so fight for.

Charon. I cannot see what goodness is in it: onely it lades them shrewdly that carrie it.

Mercurie. Little dost thou know the warres that have beene made for it, the treacheries, the robberies, the perjuries, the murthers, the imprisonments, the long voyages, the trafficks and the slaveries.

Charon. For this, *Mercurie*, that lookes so like brasse? for should suffer no brasse I am well acquainted with: you know I receive a halfe-pennie of everie man that crofeth the ferrie.

Mercurie. True, but brasse is common, and therefore not raigne over the in so great request: for they that worke in the mines, must digge a great depth to finde a little of this: for it growes in making the earth, as lead and other mettals doe.

Charon. O the madnesse of mankind to be so besotted with such a pale and ponderous kinde of mettall!

Mercurie. Solon you see doth not so much doate upon it, as upon the for his derides *Croesus*, and all his barbarous ostentation: but it seemes he is to lay somewhat more unto him: let us therefore harken what it is.

himself to ruine, but afterwards questioning *Apollo* for the truth of the Oracle, was answered that the Oracle was not in the faults, but his owne misconstruacion, forby the great kingdom was not meant the Persians but his orbie, and that of the mule was made good in Cyrus his Conquerour, who was borne of parents of divers countreies, his mother being daughter to Astyages King of the Medes, and his father a Persian and a subject, and was so in all things like a mule which is begotten by a shee asse, and a mare being more noble by the mothers side than the fathers. Herod. Clio.

Selom.

Solon. I beseech you, *Craesus*, tell mee whether you thinke Apollo hath any need of these plates.

Craesus. Yes verily for hee hath not such an offering in *Delphus*.

Solon. Do you thinke you shall adde any happinesse to the god, if beside the rest of his riches, you furnish him with these plates also?

Craesus. I thinke I shall.

Solon. Beleeve mee, *Craesus*, you make heaven a poore place indeed, if they must be faine to send to *Lydia* for gold when they lacke it.

* The river Pa-

etulus runnes

through Lydia,

whose sands are

all of gold.

Craesus. *And where is there so much gold in any place, as amongst us?

Solon. Doth not iron grow in *Lydia*?

Craesus. Not at all.

Solon. Then you want the better metall.

Craesus. What, iron better than gold?

Solon. If you will answer mec with patience, it shall plainly appeare so.

Craesus. What is your question, *Solon*?

Solon. Which are the better, they that save others, or they that be saved?

Craesus. They that save others.

Solon. Then if *Cyrus* bring an armie against the *Lydians*, as they say hee will, shall your louldiers fight with golden swords, or is iron fitter for their purpose?

Craesus. Iron no doubt.

Solon. I, were it not for iron, your gold might be carried captive into *Perse*.

Craesus. Forspeake us not, I pray yow.

Solon. God forbid it should be soe : but then you must needs confess iron to be the better.

Craesus. Should I then consecrate iron plates, and revoke my gold againe?

Solon. Hee hath as little need of your iron: but be it brasse or gold you dedicate, it will come to some mens hands one day, that will make rich use of your offering, for either

the

the ^b Phoccens, or the ^b Boeotians, or the Delphians themselves b The Phoccens, or some sacrilegious tyrant or other, will make good prize
of them: god doth little regard your gold works.

and Boeotians
made warre for
the Temple of

Cræs. Thou art ever quarrelling & grumbling at my riches. Delphos, and
Mercurie. Thou seeft, *Charon*, the Lydian King cannot a- oftentimes spey-
way with his plaine dealing, nor induce to have the truth led it.

told him: but bee shall have good cause to rememb're *Solon* Herodot. Clio.
shortly, when hee shall be taken captive by *Cyrus*, and cast

upon a pile of wood to be burnt: for I lately heard *Clotho* Herod. L. 2. 3.
read over her booke of destinies, and amoug the rest this c A calfe which
was also written, that *Cræsus* should be taken prisoner by the Egyptian
Cyrus, and that *Cyrus* should be slaine by yonder Queen ^c worshipping for a
god, having of the Massagetes: dost thou not see that *Scythian* Ladie these markes, it
there, that rides upon a white horse?

was all over
blacke except a

Charon. Yes.

Mercurie. That is *Tomyris*: shee shall cut off the head of ^d square whitesthe forehead, &
Cyrus, and cast it into a vessell full of blood: dost thou not on his backe the
also see his sonne, that yong man with him? that is, *Camby*- figure of an
ses, who shall raigne after his father, and failing of his en- eagle, two white
terprises every way in *Lybia* and *Aethiopia*, in the end shall baires in his
die mad, after they have killed *Apis*. tale and a beetle
upō his tongue.

Charon. O most ridiculous follie! now, who dare looke Herod. Thalia,
upon them when they are in their russe? or who would be- d All things suc-
lleeve, that so foone after, the one should be taken prisoner, ceeding proffe-
the other have his head cast into a vessell of blood? but admiration with
who is this, *Merc.* With the purple casstock buckled about Polycrates,
him, and a diademe upon his head, to whom his cooke de- Amasis K. of E-
livers a ring, cut out of a fishes bellie, taken in the sea? hee is gypt with whom
sure some King at the least. Hom. Odyss. I. he had made a

Mer. Well spied out, *Charon*, for thou hast now found ^d Po- firme league
sent him this advise, that since fortune was a fickle and unconstant goddess, seeing that
shee now so exceedingly flattered him, bee feared shee would sometime or other as enviously
cross him, and that he would therefore counsell him to temper his prosperitie with some vo-
luntay misfortune, that so hee might be prepared for any alteration that might beset him,
which he might do if considering with himselfe what thing in the world hee esteemed most
beesbrew it quite away, never to come in his sight again. Polycrates receiving this counsell,
and berinking himselfe tooke a ring wherein was a smaragd signet, as the thing which hee
most valued in the world, and taking boat cast it into the sea, but not long after a fisherman
presenting a very large fish, which he had taken, to the King the very same ring was found
in the fishes bellie.

*tyrann, the tyrant of the Samians, the happiest man alive: yet his servant *Meandrus*, that stands there by him, shall betray him into the hands of *Oretes*, who shall hang him upon a gibbet: and thus shall the wretched man fall from his happiness in a moment: this I also heard from Clothe:*

Charon. Bravely done, Clothe, serve them all in their right kinde, cut off their heads, hang them up, that they may know themselves to be but men: let their advancement be onely to make their fall the more bitter: how I shall laugh to see them all naked in my little boat, and bring with them neither purple, diademe, nor bed of gold.

Mercurie. Enough of these: now behold the actions of ordinary men, Charon, of which thou seest some are sailers, some souldiers, some lawyers, some plough-men, some usurers, and some beggers.

Charon. I see a confused throng of sundrie sorts of people, and a life full of vexation and trouble, and their cities like hives of bees, in which every bee bath a particular sting to himselfe, wherewith he girdeth him that is next him, and some among them, that like waspes spoyle and oppresse the weaker: but I see a multitude of somewhat else, obscurely hovering about them: what may they bee?

A description of mans life. *Mercurie.* They are hopes, Charon, and feares, and follies, and covetousnesse, and angers, and hatreds, and the like: of which, follie, and hatred, and anger, and jealousie, and ignorance, and povertie are mixed among them, and dwell in the citie with them: but feares and hopes flie aloft: the one when it falls upon them, makes them amazed, and sometimes glad to keepe close, but the hopes still flie over their heads: and when a man thinkes to have sure hold of them, they take their flight and are gone, leaving them gaping after them, as you have scene Tantalus below after the water: But if you looke more narrowly, you shall see how the destinies have spunne every man a spindle above, from which they all hang by slender twines: doe you not see little threds as small as spiders webbes coming

ming downe to eyerie man from the spindles?

Charon. I see a slender thred for every man : but many of them croise from one to another, and goe in and out like a net, this to him, and the same againe to another.

Mercenarie. So it must bee, Ferriman : for it is this mans destinie to be kild by him, and hee by another : this man must be heire to him that hath the shorter thread, and another againe to him : this is the reason of that croising : do you not see how little a line they all hang by ? and he that is drawne on high, shall the sooner downe againe by the breaking of the thread, when it is not strong enough to hold his waight, and make a great noise in the fall : whereas hee that is drawne up but little, though he fall, it shall be without noise, for his next neighbour shall hardly heare it.

Charon. This makes mee laugh indeed, *Mercenarie.*

Mercenarie. It cannot be exprest in words, *Charon*, how much they deserve to be derided, especially to see how ernest they are upon it, and yet they must be gone in the midst of their hopes when they are clapt in the necke by honest death, who you see, hath many messengers and officers attending upon him for that purpose, as chilling agues, burning feavers, consumptions, inflammations of the lungs, swords, theives, poysons, Judges, and Tyrants : *Deaths officers.* yet none of all this comes in their heads as long as they are in health: but when once they fall sicke, then they crie, alas, alas, woe is mee, what shall I doe : whereas if at the first they did consider with themselves that they are mortal, and were to bestow but a little time as strangers in this life, and so to depart againe, as out of a dreame, leaving all earthly things behinde them, they would live more temperately, and take their deaths more patiently : but now because they hope after a perpetuite of things present, when the officer comes to call them, and takes them aside, and fetters them fast with some fever or consumption, they grieve and take on at their departure, because they never dreamed of such a separation: what would hee doe, thinke you, that is busie in building him a new house, and hastens

*Few men prepared
red for it.*

his workmen forward as fast as hee can, if hee knew it should hasten his end also, and that as soone as he raised the roofe, hee was to be gone, and leave his heire to enjoy it, himselfe, miserable man, not once making a male in it? or he that is jocund because his wife hath brought him a male child, and feasts his friends for joy, and sets the fathers name upon him, if hee knew the child should die, as soone as hee came to seven years of age? do you thinke hee would take so great comfort in his birth? the reason is, because they take great notice of him that is fortunate in his child, if he prove to be a Champion, and get the mastrie in *Olympus*: but if their next neighbour carrie a child to buriall, they never thinke upon it, nor what webbe hee hung by: thou seest also many, that strive and contend for the limirs of their lands, and that gather and heape up riches in abundance, yet before they can take benefit of them, are called aside by those messengers and officers I before told you of.

Charon. I see all this: and muse in my selfe, what pleasure they take in this life, and what that is, they are so loath to leave behinde them.

Mercurie. If a man should examine the state of their Kings, who are thought to attaine the highest degree of happiness (excepting only the uncertaintie of ficklefortune) hee shall finde them filled with more vexation than pleasure: as feares, troubles, hatreds, trecheries, angers and flatteries: for to them all these are incident: I omit their sorrows, sieknesses, and misfortunes, which domineer over them in equall authoritie: than if their condition be so ill, you may easily conjecture how it fares with private men.

Charon. I will tell you, *Mercurie*, my conceipt, and what I thinke men, and their whole manner of life, are most like unto: I have often seene those bubbles that rise now and then by the fall of water out of some spring: I meane those swelling things whereof froth is engendred: and I have noted that some of them are small, which break quickly.

A comparison of
mans life.

ly and are soon dissolved: some againe last longer and by the addition of others grow bigger and bigger till they swell to a great height: yet in the end they burst also: for it cannot be avoided: such is the life of man, they are all putt up with wind, some more, some lesse: some have a shorr continuance of swelling: and some vanish as soone as they are risen: but all must needs burst in the end.

Mercurie. Well said, *Charon,* thou hast made as good a comparison as *Homer,* for he likens the generation of men to the leaves of trees.

Iliad. 6. v. 146.

Charon. They are no better, *Mercurie,* and yet you see how busie they are, and what a stirre they make in striving for dignities, honours and possessions, which they must all leave behinde them, and bring but one poore halfe-pennie with them when they come to us: what if I should call a loud unto them, now wee are got to such a height, and exhort them to abstaine from their vaine imployments, and to live, as having death alwaies before their eyes, and say unto them, O foolish men, why do you bestow your time upon such trifles? mis-spend not your travals to so ill purpose: ye shall not live for ever: nothing you here affect can be perpetuall: neither shall any man bring any of it away with him at his death, but of necessitie he must come starke naked, and leave his house, his land, and money behinde him, to be for ever in the possession of others, and subject to the changes of many masters: if I should proclaime this and the like amongst them, out of a place whence all might heare mee, do you not thinke it would do a great deale of good, and make them more warie in their carriage?

Merc. O honest *Charon,* little dost thou know how they are bewitched with ignorāce & error, & their eares so stopt, that they can hardly be boared open with an awgar: *Phasses* could not make his followers eares more fast with waxe from hearing the *Syrans:* you may breake your heart with calling before they will barken to you: for look what vertue the water of *Lethe* hath with you, the same operation hath ignorance with them: yet there are some few amongst

Od. 12. v. 177.

thenn, that will suffer no waxe to be crammed into their ears, but are attentive to the truth, see perfectly how the world goes, and able to judge of it accordingly.

Charon. What if I call to them?

Mercurio. It were bootelesse to tell them what they know alreadie: you see how they stand aloofe off from the multitude, and deride their actions, taking no contentment in them: perceive you not how they are upon consultation to turke fugitives out of this life, and runne to you? for they are hated of all men because they reprove their ignorance.

Few men wise. *Charon.* Well done honest hearts: but *Mercurio* mee thinks there be but few of them.

Mercurio. These are all: let us now downe againe.

Charon. One thing more, *Mercurio*, I desire to heare from you: let mee know but that, and you shall make your guidence compleat: I would faine see the places where dead bodies lye when they are cast into the earth.

Mercurio. They are called monuments, *Charon*, and tombes, and sepulchres: dost thou not see those heapes of earth that are cast up before their cities? and the pillars, & the Pyramides? those are all store-houses and receptacles of dead carcases.

The manner of buriall in antiquitatem sibi. *Charon.* But why do they crowne those stones with garnishings at a wonderfull charge, a great pile of wood before those heapes of earth upon which they burne costly and delicate banquets: and digge a pit in the earth, into which they powre, as I suppose, wine, and honey mixt with it.

Mercurio. Beleeve mee Ferriman, I do not know what good all this can doe to them that are in hell: but perhaps they are perswaded, the soules below, come up againe to feed upon the favour, and smoake of the feast as they flie about it, and to drinke of the liquor in the pit.

Charon. They eate or drinke, whose sculls are withered & dried up? but I am a foole to say so much to you that conduct them every day, and know it unpossible for them to get

get up againe when they are once under the earth : I were
in a poore case then indeed, and should have somewhat to
doe, if I were not onely to bring them downe, but also car-
ry them up againe to drinke : O vaine men and ignorant,
not knowing upon what termes the state of dead and li-
ving men depend, nor the wa[n]cer of our hec[en]g, where

*No difference is, but all is one
Whether they haue Tombes or none,*

Poore Iris of as great a birth,

As Agamemnon under earth:

Thersites hath as good a feature

As Thetis soms that comely creature.

All empis skulles naked and dry

In Asphodelus meadows lie.

Mercurie. O *Heracles*, what a deale of *Homer* hast thou
pumpt up together! but now thou hast put it into my head,
I will shew thee *Achilles* tombe: see where it stands upon
the sea shoare: for that is the ^b *Trojan Sigeum*, and over a,
gainst it is *Ajax* entombed in ^b *Rhaetium*.

*g Animatior
and inversion of
some of Homers
verses Iliad. 1.
& Od. 10. &c.*

*h Both Promon-
tories were unto
Troy.*

Charon. These are no such great monuments, *Mercurie*: but now let mee see those famous cities we have heard of below, as ⁱ *Ninus*, the citie of *Sardanopolis*, and *Babylon*, and ^k *Mycena* and ^k *Cleone*, and the citie of *Troy*: for I remember I have transported many a man from thence: temme yeares together I had no time to draw upp my boat into the dock, nor once to make it cleane.

i Ninivie.

*k Ancient cities
of Greece.*

*l All the time of
the Trojan
warre.*

Mercurie. *Ninus*, ferriman, is utterly vanisht, no token of it remaining, neither can any man tell where it stood: but *Babylon* you may see yondor, the citie that hath so many towres, and takes up so great a circuit of ground, shortly to be sought after as well as the other: as for *Mycene* and *Cleone*, I am ashamed to shew them, and especially *Troy*: for I know when you are got downe againe, you will have a bout with *Homer* for magnifying them so much in his ver-
ses: yet in former time they have beeene famous places, though now decayed, for cities must die, Ferriman, as well as men: & which is more to be admired, even whole rivers

are

in A rever said are perished from having any beeing: ^m Inachus hath not so
to be in the much as a sepulchre to be seen in all the countrie of Argon.
country Argos.

Charon. Alas good Homer, that thou shouldest command
them so highly, and set them forth with such stately titles,
as sacred Ilium, spacious Ilium, beautiful Cleone: but whilst
wee are busie in talke, who are they that are fighting yon-
der, and kill one another so desperately?

Mercurio. There thou seest the Argives and Lacedemo-
nians in battell, *Charon*, and Othryades their captaine, halfe
dead ⁿ and writing downe his owne name, as a trophie of
the victorie.

Charon. What do they fight for, *Mercurie*?

Mercurio. For the same countrie they fight in.

Charon. O grosse ignorance: they know not, that although
every man amongst them had as much as all Peloponnesus
in his possession, yet Eacus would allow no more, than a
plot of a foote broad for a man to abide in: and this coun-
try must often be plowed up by man after man, which
many times with their plow shares shall turne up trophies
out of the depth of the earth.

Mercurio. This must be so: therefore now let us downe
the countrie of againe and depart: I, to the businesse I was sent about, thou
Thyria, it was
at last agreed
upon betwixt
them that threescore
Charon. You have done meee a friendly favour, *Mercurie*,
hundred of each and I will record you for my benefactor everlastingly: for
side shoulde end
by your meanes I have got knowledge of matters appur-
the controwersie, tenant to miserable mankinde, and have seene Kings, plates
of which there were onely three of gold, sacrifices, and battels: but not a word of *Charon*.

left alive: of the Argives, Alcinor, and Cromius who returned to Argos supposing that they had got the vi-
story: of the Lacedæmonians Othryades, who remained in the field, spoylid the bodies of his flame enemis, and wrote his name in his shield with his owne blood in token of the victo-
rie. o The greatest peninsula of all Europe, joyned to the rest of Greece by the Corinthian
Isthmus, it is now called Morea.

LUCIAN

L V C I A N HIS TRVE H I S T O R I E .



Ven as Champions, and wrastlers, and such as practise the strength and agilitie of body, are not onely carefull to retaine a sound constitution of health, and to hold on their ordinarie course of exercise, but sometimes also to recreate themselves with reasonable intermission, and esteeme it as a maine point of their practice: so I thinke it necessarie for Schollers, & such as addict themselves to the studie of learning, after they have travelled long in the perusal of serious authors, to relaxe a little the intention of their thoughts, that they may be more apt and able to indure a continued course of study: And this kinde of repose vwill bee the more conformable, and fit their purpose better, if it be imployed in the reading of such workes, as shall not onely yeeld a bare content by the pleasing and comely composure of them, but shall also give occasion of some learned speculation to the minde, which I suppose I have effected in these bookeſ of mine, wherein not only the noveltie of the ſubject, nor the pleafingnes of the project, may tickle the Reader with delight, nor to heare ſo many notorious lies delivered perfwafively and in the way of truth, but because every thing here by mee ſet down, doth in a Comicall fashion glance at ſome or other of the old Poets, Historiographers, and Philofophers, which in their writings have recorded many monſtrous and intolerable untruthes, whose names I would have

The preame.
The minde requires ſome re-creation, as well as the bodie.
His purpose in writing this hiftorie.

have quod downe, but that I knew the reading would be
 a He wrote also wray them to you. *Ctesias*, the sonne of *Ctesiochus*, the
 30. booke of the *Cnidian*, wrote of the Region of the *Indians*, and the state
 Persian History of those Countries, matters, which he neither saw himselfe,
 Su d. nor ever heard come from the mouth of any man. *Jambu-*
lus also wrote many strange miracles of the great sea,
 which all men knew to be lies and fictions, yet so compo-
 sed that they want not their delight: and many others have
 made choise of the like argument, of which some have pub-
 lished their owne travells, and peregrinations, wherein
 they have described the greatnessse of beasts, the fierce con-
 dition of men, with their strange and uncouth manner of
 life: but the first father and founder of all this foolerie, was
Homers Mythes, who tells a long tale to *Alcinous*, of the
 servitude of the windes, and of wild men with one eye in
 their foreheads that fed upon raw flesh: of beasts with ma-
 ny heads, and the transformation of his friends by enchant-
 ed potions, all which hee made the sillie *Pheakes* beleewe
 for great sooth. This coming to my perusal, I could not
 condame ordinary men for lying, when I saw it in request
 amongst them that would be counted Philosophicall per-
 sons: yet could not but wonder at them, that writing so manifest lies, they should not thinke to bee ta-
 ken with the maner; and this made mee also ambi-
 tious to leave some monumēnt of my selfe behinde mee,
 that I might not be the onely man exempted from this
 libertie of lying: and because I had no matter of veritiē to
 employ my penne in, (for nothing hath besalne mee worth
 the writing) I turned my stile to publish untruthes, but
 with an honestier minde than others have done: for this
 one thing I confidently pronounce for a truthe, that I lie: and
 this I hope, may be an excuse for all the rest, when I con-
 fesse what I am faultie in: for I write of matters which I
 neither saw nor suffered, nor heard by report from others,
 which are in no beeing, nor possible ever to have a begin-
 ning: let no man therefore in any case give any credit to
 them.

Odyss. 9. &c.

Tam vacui ca-
 piis populum
Pheaca putar-
 uit. Juven.

Hee professes
 himselfe a lyar.

Disfankering

Disankering on a time from the ^b pillars of Hercules, the winds fitting mee well for my purpose, I thrust into the West Ocean : the occasion that moved mee to take such a voyage in hand, was onely a curiositie of minde, a desire of novelties, and a longing to learne out the bounds of the Ocean, and what people inhabit the farther shoare : for which purpose, I made plentiful provision of victualls and fresh-water, got fiftis companions of the same humor to associate mee in my travells, furnished my selfe with store of munition, gave a round summe of money to an expert pilot that could direct us in our course, and new rigg, and repair'd a tall ship strongly, to hold a tedious and difficult journey : Thus sailed wee forward a day and a nighre with a prosperous winde, and as long as wee had any sight of land, made no great hast on our way but the next morrow about sunne rising, the wind blew high, and the waves began to swell, and a darknesse fell upon us, so that wee could not see to strike our sailes, but gave our ship eyer to the winde and weather : thus were we tolst in this tempest, the space of threescore and nineene daies together, on the fourescorth day, the sunne upon a sudden brake out, and we desried not farre off us, an Island full of mountaines & woods, about the which the seas did not rage so boisterously, for the storme was now reasonably well calm'd : there wee thrust in, and went on shoare, and cast our selves upon the ground, and so lay a long nite, as utterly tized with our miserie at sea : in the end we arose up, and divided our selves: thirtie we left to guard our ship : my selfe, and twentie more, went to discover the Island, and had not gone above three furlongs from the sea thorough a wood, but wee saw a brasen pillar erected, whereupon Greeke letters were engraven, though now much worne and hard to be discerned, importing, *[T]hus farre travelled Hercules and Bacchus*: there were also neare unto the place, two portraiture cut out in a rock, the one of the quantitie of an acre of ground, the other lesse: which made mee imagine the the lesser to be *Bacchus*, and the other *Hercules*: and giving them

^b Two mountaines, one in Europe, the other in Africke, on each side the Straits of Ge
braltar.

*It was requisite
the tempest
should continue
so long, and
be a sail altogethe
ther in the dark,
lest he should be
asked the way
to this strange
Island.*

them due adoration: wee proceeded on our journey: and farre wee had not gone, but we came to a stremme whereof I see ned to runne with as rich wine, as any is made in Chios; and of a great breadth, in some places able to beare a ship, which made mee to give the more credit to sea, famous for the inscription upon the pillar, when I saw such apparent excellent wines.

See our Authors modesty, for this river run so abundantly: the stremme was also well stored with fish, of which we took a few, in taste & colour much resembling wine; but as many as eate of them, fell drunke up-farre, than that on it: for when they were opened & cut up, we found them to be full of lees: afterwards mee in xed some freshi-water fish with them, which allayed the strong taste of the wine.

We then crost the stremme where we found it passable, and came among a world of vimes of incredible number, which towards the earth had firme stocks and of a good growth but the tops of them were women, from the hips upwards, having all their proportion perfect and compleat: as painters picture our Daphne, who was turned into a tree when shee was overtaken by Apelles as their fingers ends sprang out branches full of grapes, and the haire of their heads was nothing else but winding wires and leaves, and clusters of grapes: when we were come to them they saluted us, and joyned bands with us, and spake unto us some in the Lydic kin, and some in the Indian language, but most of them in Greeke: they also kist us with their mouthes, but hee that was so kist fell drunke, and was not his owne man a good while after: they could nor abide to have any fruit pulled from the, but would roare & cry out pittifullly, if any man offered it: some of them desired to have carnall mixture with us, & two of our company were so bold as to enter-taine their offer, and could never afterwards be looled from them, but were knit fast together at their nether parts,

Half a virgin & half a tree.

Many men have thus lost themselves, in the yeelding to the bewitching enticements of wine and women.

from whence they grew together, and tooke roote together, and their fingers began to spring out with branches, and crooked wiers, as if they were ready to bring out fruit: whereupon wee forsooke them and fled to our shippes, and told the company at our comming what had betide unto us, how our fellows were entangled, and of their copulation with the vines: then wee tooke certaine of our vesseles, and filled them, some with water, and some with wine out of the river, and lodged for that night neare the shoare. On the morrow wee put to sea againe, the winde serving us weakely, but about noone, when wee had lost sight of the Island, upon a suddaine a whirlewinde caught us, which turned our shippe round about, and lifted us up some three thousand furleongs into the aire; and suffered us not to settle againe into the sea, but wee hung above ground, and were carried aloft with a michtie wind which filled our sailes strongly. Thus for seven daies space and so many nights, were wee driven along in that manner, and on the eighth day, wee came in view of a great countrie in the aire, like to a shining Island, of a round proportion, gloriously glittering with light, and approaching to it, we there arrived, and tooke land, and surveying the countrie, we found it to be both inhabited and husbanded: and as long as the day lasted we could see nothing there, but when night was come many other Islands appeared unto us, some greater and some lesse, all of the colour of fire, and another kind of earth underneath, in which were cities, & seas, & rivers, & woods, and mountains, which we conjectured to be the earth by us inhabited: and going further into the land, we were met withall & taken by those kind of people, which they call ^d Hippogypians: these Hippogypians are men riding upon monstrous vultures, which they use instead of horses: for the vultures there are exceeding great, every one with 3 heads apiece: you may imagine their greatnessse by this: for every feather in their wings was bigger, & longer than the mast of a tall ship: their charge was to flie about the countrie, & al the strangers they found to bring the to the

*The Island of
of the Moone.*

*What winds
blew them thither.*

*He closely taxes
their opinion
who hold the
Sunne, Moone,
and Starres to
be inhabited
countries.*

*A made word
signifying horf-
vultures, or val-
tare horses, or
vulture riders:
and so are the
rest that follow,
names coined,
and composed
for his purpose.*

King : and their fortune was then to seize upon us, and by them wee were persecuted to him : As soone as he saw us, he conjectured by our habit what country-men we were, and said, are not you strangers *Grecians*? which when wee affirmed, and how could you make way, said hee, thorow so much airc as to get hither ? then wee delivered the whole discourse of our fortunes to him, whereupon hee began to tell us likewise of his owne adventures, how that hee also

Icaromen. c. was a than, by name *Endymion*, and rapt up long since from the earth, as he was asleep, and brought hither, where he was made King of the Countrie, and said it was that region: which to us below seemed to bee the Moone, but hee had us by of good cheare, and feare no danger, for we shold want nothing wee stood in need of: and if the warre he was now in hand withall against the Sunne, succeeded fortangely, we shold live with him in the highest degree of happiness : then we asked of him what enemies he had, and the cause of the quarrell: and he answered, *Phaethon* the King of the inhabitants of the Sunne (for that is also peopled as well as the Moone) hath made warre against us a long time, upon this occasion. I once assembled all the poore people and needie persons within my dominions, purposing to send a Colonie to inhabit the Morning Starre, because the countrie was desart, and had no hodie dwelling in it : This *Phaethon* envying, croft mee in my by his unskilfull designe, and sent his *Hippomysnichy*, to meete with us in driving scorcht the mid-way, by whom wee were surprised at that time, being not prepared for an encounter, and were forced to recire: now therefore my purpose is once againe to denounce warre, and publish a plantation of people there: if therefore you will participate with us in our expedition, I will furnish you every one with a prime Vulturo, and altermour answerable for service : for to morrow wee must set forwards : with all our hearts, said I, if it please you: then were we feasted and abode with him, and in the morning arose to settour selves in order of battell: for our scouts had given us knowledge that the enemie was at hand:

The stynne of Phœbus and Clymene, who having obtained day about the world in his father's Chariot, though sore against his will, by his unskilfull driving scorcht a great part both of heaven and earth, and was therfore strooke dead with a thunderbolt by Jupiter. Ovid. Met.

The morning there, but the evening here.

hand: our forces in number amounted to an hundred thousand, besides such as bare burthens and enginiers, and the foote forces, and the strange aids: of these four score thousand were *Hippogryphians*, and twentie thousand ^{The number of} ~~theire~~ *Lachanopters*, which is a myghtie great foole, and in ^{their forces.} stead of teethes, covered thick over with wort leaves: but their wing feathers, were much like the leaves of lattices: after them were placed the *Cannobatians* and the *Sorodamachians*: there came also to aid as from the beare staires, thirtie thousand *Pyllorenians*; and fifty thousand *Anomadromians*: these *Pyllorenians*, ride upon great fleas, of which they have their denomination: for every flea among them is as bigge as a dozen elephants: the *Anomadromians* are footmen yet strew in the aise without feathers in this manner: every man had a large mantle reaching downe to his foot, which the wind blowing against, filled it like a saile, and they were carried along as if they had beeene boats: the most part of these in sight were targetiers: it was said also that there were expected from the staires over *Cappadocia*, three score and ten thousand *Stratiobalanians*, and five thousand *Hippogeranians*, but I had no sight of them, for they were not yet come, and therefore I durst write nothing, though wonderfull and incredible reports were given out of them: this was the number of *Endymions* armie: the furniture was all alike: their helmets of beane bulls, which are great with them and very strong, their breast-plates all of lupines cut into seales, for they take the shels of lupines, and fastening them together, make brest-plates of them which are impenetrable, and as hard as any horne: their shields and swords ^{The order of} ~~when the time of battell was~~ *Endymions* battell. come, they were ordered in this manner. The right wing was supplied by the *Hippogryphians*, where the King himself was in person, with the choicest soldiers in the army, amongst whom we also were ranged: the *Lachanopters* made the left wing, and the aids were placed in the maine battell as every mans fortune fell: the foot, which in number

ber were about sixe thousand *Myriades*, were disposed of in this manner : there are many spiders in those parts of mightie bignesse , every one in quantitie exceeding one of the Islands *Cyclades* : these were appointed to spinne a webbe in the aire betweene the Moone, and the Morning Starre, which was done in an instant, and made a plaine Champian, upon which the foote forces were planted, who had for their leader, *Aysterion* the sonne of *Endianus*, and two other associates . But of the enemies side the left wing consisted of the *Hippomymekes*, and among them *Phaethon* himselfe: these are beasts of huge bignesse and winged, carying the resemblance of our swets, but for their greenesse: for those of the largest size vvere of the quantitie of two acres, and not onely the riders supplyed the place of soldiers, but they also did much mischiefe with their hornes: they were in number fiftie thousand: in the right wing were ranged the *Astroconopes*, of which there were also about fiftie thousand, all archers riding upon great gnats: then followed the *Aerocordakes*, who vvere light armed and footmen, but good soldiers, casting out of slings a farre off huge great turneps and whosoever was hit with them lived not long after, but died with the stink that proceeded from their wounds: it is said they use to anoint their bullets with the poyson of mallows: after them were placed the *Caulomyctes*, men at armes and good at handstroakes, in number about fiftie thousand : they are called *Caulomyctes*, because their shelds are made of mushrooms, and their speares of the stalkes of the hearbe *Asperges*: neare unto them were placed the *Cynobalanians*, that were sent from the Dog-starre to aid him, these were men with dogs faces, riding upon winged acornes: but the slingers that should have come out of *Via lattea*, and the *Nephelocensanes* came too short of these aids, for the battell was done before their arrivall, so that they did them no good: & indeed the slingers came not at all, wherefore they say *Phaethon* in displeasure over-ran their countrie: these were the forces that *Phaethon* brought into the field

The fight.

field : and when they were joyned in battell, after the signall v was given, and the asles on either side had braied, (for these are to them instead of trumpets) the fight began, and the left wing of the *Heliorsans*, or Sunne souldiers, fled presently; and would not abide to receive the charge of the *Hippogypians*, but turned their backs immedately, & many were put to the sword: but the right wing of theirs were too hard for our left wing, and drove them back till they came to our footmen, who joyning with them, made the enemies there also turne their backs and ffe, especially when they found their owne left wing to be overthownde. Thus were they wholly discomfited on all hands, many were taken prisoners, and many slaine: much blood was spilt, some fell upon the clouds, which made them looke of a red colour, as sometimes they appeare to us about Sunne-setting: some dropt downe upon the earth: which made mee suppose it was upon some such occasion, that Homer thought *Jupiter* rained blood for the death of his Iliad.lib.16. sonne *Sarpedon*: returning from the pursuit, vvee erected v.459. two Trophies: one for the fight on foote, which wee placed upon the spiders webbe: the other for the fight in the aire, which wee set up upon the clouds: as soone as this was done, newes came to us by our scouts, that the *Nephelocentaurz* were comming on, which indeed should have come to *Phaethon* before the fight. And when they drew so neare unto us that we could take full view of them, it was a strange sight to behold such monsters, composed of flying horses & men: that part which resembled mankinde, which was from the waist upwards, did equal in greatness the *Rhodian Colossus*, and that which was like a *Icaromenip.y* horse, was as bigge as a great shipp of burden: and of such multitude that I was fearefull to set downe their number, i Chiron the lest it might be taken for a lie: and for their leader, they Centaur, who had the *Sigistariss* out of the *Zodiake*: vwhen they was translated into heaven, and heard that their friends vvere foyled, they sent a messenger to *Phaethon* to renewe the fight: vvhereupon they made one of the set themselves in array, and fell upon the *Selenitans* or *Zodiake*.

the Moone scoulders that were troubled, and disordered in following the chace, & scattered in gathering the spoiles, and put them all to flight, and pursued the King into his citie, and killed the greatest part of his birds, overturned the Trophies hee had set up, and overcame the vvhole countrey that was spurned by the spiders : My selfe and two of myt companions were taken alive: when *Phæeton*, himselfe was come, they set up other Trophies in token of victorie, and on the morrow vvcē vvere carried prisoners into the Sunne, our armes bound behinde us with a piece of the cobwebs: yet would they by no meane lay any siege to the citie, but returned and built up a wall in the midſt of the aire, to keepe the light of the Sunne from falling upon the Moone, & they made it a double wall, wholly compact of clouds, ſo that a manifest eccliptice of the Moone indued, and all things detained in perpetuall night: wherewith *Endymion* was ſo much oppreſſed, that he ſent Embaſſadours to incite the demolitiſhing of the building, and beseech him that hee would not daure them to live in darkneſſe, promising to pay him tribute, to be his friend and associate, and never after to stirre againſt him: *Phæton* counſell twice aſſembled to conſider upon this offer: and in their firſt meetinge would remit nothing of their conſeived diſpoſalure, but on the morrow they altered their minde ſo abſtene terres: The *Heliotans* and their colleagues have made a peace wiſh the *Selenitans* and their associates upon these conditions, that the *Heliotans* ſhall caſt downe the wall, and deliver the prisoners that they have taken, upon a ratablie ranſome: and that the *Selenitans* ſhould leave the other ſtarres at libertie, and raife no warre againſt the *Heliotans*; but aid and aftiſt one another, if either of them ſhould be invaded: that the King of the *Selenitans* ſhould yearly pay to the King of the *Heliotans* in way of tribute, vennethouſand vefels of dewe, and deliver tenne thouſand of their people to be plodges for their fidélitie: that the Colonies to be ſent to the Morning ſtarre, ſhould be joyntly ſupplied by them both, and libertie given to any elſe

*The reaſon of
the Moones E-
clipſe.*

else that would; to bo shakers in it, that these articles of peace should be ingraven in a pillar of amber, to be erected in the midſt of the aire up at the confines of their country: for the performance wherof were ſworne of the *Heto-
rans, Pyrenides, and Therites*, and *Pblianus*: and if the *Sela-*
These names of
the inhabitants
of the Sunne, are
taken frō things
belonging to the
day, thofe of the
Moone from
things appertai-
ning to the
night.
nians, Nyctor, and Menias, and *Polylampes*: thofe was the
pleace concluded, the wall immediately demolished, and
vve that were prisoners delivered: being returned into the
Moone, they came forth to meet us, *Endymion* himſelf and
all his friends: vvhic peace embataled us with ſcates, and desired
us to make our aboad with him, and to be partners in the
colonie: promising to give me his owne ſonre in marri-
age (for there are no women amongst them) vvhich I by no
meanes vvhould yeeld unto, but desired of all to wies, to be
diftiſt againe into the ſea: and bee finding it unpoible
to perſwade us to his purpoſey after ſeven daies feaſting,
gave us leave to depart. Now, vvhat ſtrange novelties wor-
thy of note I obſerved during the time of my abode there,
I will relate unto you. The firſt is, that they are not begot-
ten of women but of mankinde: for they have no other
marriage but af males: the name of women is utterly uni-
knowne among them: until they accomplish the age of five
and twentie yeares, they are given in marriage to others:
from that time forwards they take others in marriage to
themſelves: for as ſoone as the infant is conceived the legge
begins to fwell, and afterwards vvhen the time of birth is
come, they give it a lance and take it out dead: then they
lay it abroad vvhich open mouth towards the vvinde, and lo
it takes life: and I thiake thereof the Grecians call it the
bellie of the legge, because therein they beare their chil-
dren instead of a belly. I will tell you now of a thing more
ſtrange than this: there are a kinde of men among them
called *Dendritans*, which are begotten in this manner: they
cut out the right ſtone out of a mans coddy, and ſet it in
their ground, from which ſpringeth up a great tree of
fleſh, with branches and leaves, bearing a kinde of fruit
much like to an acorne, but of a cubite in length, which

The ſtrange no-
velties bee ob-
ſerv'd in those
parts.

Why that part
which we terme
the calfe, is ca-
lled by the Gre-
cians the belly
of the legge.

they gather when they are ripe, and cut men out of them: their privie members are to be set on, and taken off, as they have occasion: rich men have them made of Ivorie, poore men of wood, wherewith they performe the act of generation, and accompanis their spowles: when a man is come to his full age bee dieth not, but is dissolved like smoake and is turned into aire. One kinde of food is common to them all: for they kindle a fire and broyle frogges upon the coales, whiche are wiche them in infinite numbers flying in the aire, and whilst they are broyling, they sit round about them, as it were about a table, and lappe up the smoake that riseth from them, and feast themselves therewith, and this is all their feeding: for their drinke, they have aire beaten in a morter; which yeeldeeth a kinde of moysture much like unto dew: they have no avoydance of excrements, either of urine or dung, neither have they any issue for that purpose, like unto us: their boyes admit copulation, not like unto ours, but in their hammes, a little above the calfe of the legge, for there they are open: they hold it a great ornamant to be bald, for haire persons are abhord with them, and yet among the Starres that are Comets, it is thought commendable, as some that have travelled those coasts reported unto us: such beards as they have, are growing a little above their knees: they have nonailes on their feete, for their whole foote is all but one toe: every one of them at the point of his rumpe, hath a long colewort growing out in stead of a tale, alwaies greene and flourishing, which though a man fall upon his backe, cannot be broken: the dropping of their noses is more sweete than honey: when they labour or exercise themselves, they annoit their bodie with milke: whereinto if a little of that honey chance to drop, it will be turned into cheese: they make very fat oile of their beanes, and of as delicate a savour as any sweet ointment: they have many vines in those parts, which yeeld them but water: for the grapes that hang upon the clusters are

*Their food.**Their drinke.*

*Because that
Comets seeme to
be hairy, and
have their name
from thence.*

are like our halestones: and I verily thinke, that when the vines there are shaken with a strong wind, there falls a storme of haile amongst us, by the breaking down of those kinde of berries: their bellies stand them instead of sachels, to put in their necessaries, which they may open and shut at their pleasure, for they have neither liver, nor any kind of entralls, onely they are rough and hairie within, so that when their young children are cold, they may be inclosed therein to keepe them warme: the rich men have garments of glasse; very soft and delicate, the poorer sort of brasle woven, whereof they have great plentie, which they inleame with water, to make it fit for the workman, as we do our wooll. If I should write what manner of eies they have, I doubt I should be taken for a liar, in publishing a matter so incredible: yet I cannot chuse but tell it: for they have eyes to take in and out as please themselves: and when a man is so disposed, hee may take them out and lay them by till hee have occasion to use them, and then put them in and see againe: many when they have lost their owne eies, borrow of others: for the rich have many lying by them: their eares are all made of the leaves of plane-trees, excepting those that come of acornes, for they onely have them made of vwood. I saw also another strange thing in the same court: a mighty great glasse, lying upon the top of a pit, of no great depth, whereinto, if any man descend, hee shall heare every thing that is spoken upon the earth: if hee but looke into the glasse, hee shall see all cities, and all nations as well as if hee were among them: there had I the sight of all my friends, and the whole countrie about: whether they saw mee or not I cannot tell: but if they beleive it not to be so, let them take the paines to goe thither themselves and they shall finde my words true: then we tooke our leavves of the king, and such as were neare him, and tooke shipping, and departed: at which time *Eudymion* bestowed upon mee two mantles made of their glasse, & five of brasle, with a compleat armour of those shells of lupines,

*The cause of
haile.
The like is assign-
ed by the Poets
of the Gorgons,
three sisters that
had but one eye
amongst them
which they used
by turns when
they went a-
broad.*

all which I left behinde mee in the whale: and sent with us a thousand of his *Hippogypians* to conduct us five hundred furlongs on our way: In our course we coasted many other countries, and lastly arrived at the morning starre now newly inhabited, where wee landed, and tooke in fresh water: from thence wee entred the *Zodiake*, passing by the Sunne, and leaving it on our right hand tooke our course neare unto the shoare, but landed not in the country, though our companie did much desire it, for the winde would not give us leave: but wee saw it was a flourishing region, fat, and well watered, abounding with all delights: but the *Nephelocentraures* espying us, who were mercenary soldi-
The case of lights.
 ers to *Phaethon*, made to our ship as fast as they could, and finding us to be friends, said no more unto us, for our *Hip-
 pogypians* were departed before: then wee made forwards, all the next night and day, and about evening-tide follow-
 ing wee came to a citie called *Lychropolis*, still holding on
 our course downewards: this citie is seated in the aire be-
 tweene the *Pleiades* and the *Hyades*, somewhat lower than
 the *Zodiake*, and arriving there, not a man was to be seene,
 but lights in great numbers running to and fro, which were
 employed, some in the market place, and some about the
 haven, of which many were little, and as a man may say,
 but poore things, some againe were great and mightie ex-
 ceeding glorious and resplendent, and there were places of
 receipt for them all, every one had his name as well as
 men, and we did heare them speake: these did us no harme,
 but invited us to feast with them, yet we weare so fearfull,
 that we durst neither eate nor sleepe as long as wee vvere
 there: their court of justice standeth in the midst of the
 citie, where the governour fitteth all the night long cal-
 ling every one by name, and hee that answereth not is ad-
 judged to die, as if he had forsaken his rankes: their death
 is to be quenched: wee also standing amongst them sawe
 what was done, and heard what answers the lights made
 for themselves, and the reasons they alleged for carrying
 so longe there wee also knew our owne light, and spake un-

*A very proper
 death.*

to

to it; and questioned it of our affaires at home, and how all did there, which related every thing unto us: that night wee made our abode there, and on the next morrow re- turned to our ship: and sailing neare unto the clouds had a sight of the citie *Nephelocoggia*, which wee beheld with great wonder, but entred not into it, for the winde was a- gainst us: the King thereof was *Cormus* the sonne of *Coga*, so bee faignes a light in this city for euerie nation on which could tell all that was done amongst them. In his Com- die called the Clouds, which hee wrote a- gainst Socrates.

Aristophanes, how wise a man hee was, and how true a reporter, and how little cause there is to question his fidelite for what hee hath written. The third after, the Ocean appeared plainly unto us, though we could see no land, but what was in theaire: and those countries also seemed to be fierie and of a glittering colour: the fourth day about noone, the winde gently forbearing, settled us faire and leasurely into the sea: and as soone as wee found our selvés upon water, we were surprised with incredible gladnesse, and our joy was unexpressible: we feasted and made merrie with such provision as wee had, we cast our selves into the sea, and swamme up and downe for our disport, for it was a calme. But oftentimes it falleth out, that the change to the better, is the beginning of greater evils: for when wee had made onely two daies saile in the water, as soone as the third day appeared, about Sun-rising, upon a sudaine wee saw many monstrous fishes and whales: but one above the rest containing in greatness fifteene hundred furlongs, which came gaping upon us and troubled the sea round about him, so that hee was compassed on every side with froth and foamie, shewing his teeth a fasse off, which were longer than any beechtrees are with vs, all as sharpe as needles, and as white as Ivorie; then wee tooke, as wee thought, our last leaves one of another, and embracing together, expected our ending day: the monster was presently wiob us, and swallowed us up shippe and all: but by chance, he caught us not betweene his chops, for the ship stot thorow the void passages downe into his entralls: when we were thus got within him wee continued a good while

*A fish of an im-
different size.*

while in darkenesse and could see nothing, till hee began to gape, and then we perceived it to be a monstrous whale of a huge breadth and height, bigge enough to containe a citie that would hold tenn thousand men: and within wee found small fishes, and many other creatures chopt in pieces, and the masts of ships, and ankers, and bones of men, and lugage: in the midst of him was earth and hills, which were raised, as I conjectured, by the settling of the mudde which came downe his throat: for woods grew upon them and trees of all sorts, and all manner of hearbes, and it looked as if it had beeke husbanded: the compasse of the land was two hundred and fortie furlongs: there were also to be seene all kind of seafowle, as gulls, halcyons, and others that had made their nests upon the trees: then wee fell to weeping abundantly: but at the last I rowld up my companie, and propt up our ship: and stroke fier: then wee made ready supper of such as wee had, for abundance of all sort of fish lay ready by us, and wee had yet water enough left which wee brought out of the Morning Starre: the next morrow wee rose to watch when the whale should gape: and then looking out, we could sometimes see mountaines, sometimes onely the skies, and many times Islands: for we found that the fish carried himselfe with great swiftnesse to every part of the sea: when we grewe weary of this, I tooke seaven of my company, and went into the wood to see what I could finde there, and wee had not gone above five furlongs, but we light upon a temple erected to *Neptune*, as by the title appeared: and not farre off wee espied many sepulchers and pillars placed upon them, with a fountaine of cleare water close unto it; we also heard the barking of a dogge, and saw smoake rise a farre off, so that wee judged there was some dwelling thereabout: wherefore making the more hast, wee lighted upon an old man and a youth, who were very busie in making a garden and in conveying water by a channell from the fountaine into it: wherupon we were surprised both with joy and feare: and they also were brought into the same taking, and for a long time remained

*A countrie
within the
whale.*

mained mute:but after some paule, the old man said : what
are yee, yow strangers? any of the sea spirits ? or, miserable
men like unto us? for wee that are men by nature, borne
and bred in the earth, are now sea-dwellers, and swimme
up and downe within the Continent of this whale, and
know not certainly what to thinke of our selves : wee are
like to men that be dead; and yet beleue our selves to be
alive. Whereunto I answered : for our parts, father, wee
are men also, newly come hither, and swallowed up ship
and all but yesterday:and now come purposely within this
wood, which is so large and thicke : some good angell, I
I thinke did guide us hither to have the sight of you,
and to make us know, that wee are not the onely men
confin'd within this monster : whereus therefore your for-
tunes vvec beseech you, vwhat you are, and how you
came into this place: but hee answered, you shall not
heare a word from mee, nor aske any more questions, it was a custom in ancient times to entertaine all strangers with a feast before they enquired of their affaires,
untill you have taken part of satte viands as vwee are
able to afford you : so hee tooke us, and brought us into
his house, which vwas sufficient to seve his turne, his
pallets vvere prepared, and all thinges selfe made readies: then hee set before us herbes, and nuts, and fish, and
sild out of his ownewine unto us: and when vwee vvere
sufficiently satisfied, hee then demanded of us vwhat
fortunes vvec had endured, and I related all things to
him in order that had beilde unto us, the tempest, the pas-
sages in the Iland, our navigation in the aire, our waire, and
all the rest, even till our diving into the whale, vwhereat he
vvondered exceedingly, and began to deliver also what
had befallne to him, and said: by linage, O yee strangers, I am of the Isle *Cypru*, and travelling from mine owne An Island in the easerne part of the Mediterranean sea, betwixt Syria and Cilicia.
countrie as a marchant, with this my sonne you see here, and many other friends with mee, made a voyage for Ita-
tie in a great ship full fraught vwith marchandise, vwhich perhaps you have scene broken in pieces in the mouth of
the vvhale: vwee failed vwith faire weather, till wee vvere as faire as *Sicilie*: but there we were overtaken with such a boistrous

boistrons storme, that the third day wee were driven into the Oceans, where it was our fortune to meete with this whale which swallowed us all up, and onely wee two escaped with our lives, all the rest perished, whom wee have here buried and built a Temple to Neptune: ever since we have continued this course of life, planting hearbs & feeding upon fish and roots: here is wood enough you see, and plentie of vines which yeeld most delicate wine: we have also a well of excellent coole water, which it may be you have seen: we make our beddes of the leaves of trees, and burne as much wood as we will: wes chace after the hinde that stie about us, and ges out upon the gills of the smonster to catch after live fishes: here wee bath our selves when wee are disposed, for wee have a lake of salt watter not farr off, aboue some twentie furlongs in compass, full of sundrie sorts of fish, in which wee swimme and saile upon in a little boat of mine on me making, This is the seven and twentieth yere of our drowning, and with all this weare mighte well enough contented, if our neighbours, and borderers about us were not perverse and troublesome, altogether infatiable and of ferre condicione, Is it so indeed, said I, that there shold be any within the whale but yond folkes? many said doe, and such as are unconcilable towards strangers, and of monstrous and deformed proportion: the westernne countries, and the tailepart of the wood, are inhabited by the *Tergobius*, that look like oakes, with faces like a lobsters: these are very bitter, fierce, and feed upon raw flesh: they that dwelte towards the right side, are called *Triconomandibula*, whiche have their upper parts like unto men, their lower parts like oakes, and are lesse offensive than the rest: On the left side inhabite the *Ceratocerasus* and the *Thinecephalus*, which are inseparabile yach other: the middle region is possit by the *Pagodus*, and the *Psetopodus*, a warlike nation and full of frondeous wands towards the mouth, wher the snell part defast, as are familiar with the sea: yet am I halfe a zelde that for my dwelling, payng yronately to.

to the *Piscopodians*, in way of tribute, five hundred oysters: of so many nations doth this countrie consist: wee must therefore deuise among our selues, either how to be able to fight with them, or how to live among them. What number may they all amount unto, said I? more than thou said hee: and what armes have they? none at all, said hee, but the bones of killies: then were it our best course, said I, to encounter them, being provided as wee are, and they without weapons: for if we prove too hard for them we shall afterward live out of feare: this we concluded upon, and went to our ship to furnish our selues with armes: the occasion of warre we gave by Nonpayment of tribute, which then was due: for they sent their messengers to demand it, to whom hee gave a harsh and scornefull answer, and sent them packing with their armes: but the *Piscopodians* and *Tayradians*, taking it ill at the hands of *Scinbarus*, for so was the man named, came against us with great tumult: & we suspecting what they would do, stood upon our guard to wait for them, and laid five and twentie of our men in ambush, commanding them as soone as the enemy was past bye, to set upon them: who did so, and arose out of their ambush, and fell upon the rearre: wee also being five and twentie in number (for *Scinbarus* and his sonne were marshalled among us) advanced to meet with them, and encountered them with great courage and strength: but in the end wee put them to flight and pursued them to their very deanes: of the enemies were slaine an hundred three-score and tenne: and but one of us beside *Trigles* our pilot, who was thrust thorow the baekke with a fishes ribbe: all that day following, and the night after, wee lodged in our trenches, and set on end a drie backe bone of a Dolphin, instead of a Trophie: The next morrow the rest of the countrie people perceiving what had happened, came to assault us: the *Tarichians*, were ranged in the right vving, with *Pelamus* their Captaine: the *Thycephalians* were placed in the left vving, the *Carcinechirians* made up the maine battell: for the *Tritonotendibians*

*Who supplied
the rooms of
the two that
were left,*

stirred not, neither would they joyne with either part; about the temple of Neptune vvee met vwith them, and joyned fight vith a great cry, vwhich vwas answered vwith an echo out of the whale as if it had beeene out of a cave: but vvee shone put them to flight being naked people, and chased them into the wood, making our selves masters of the countrey: shone after they sent Embassadours to us, to crave the bodies of the dead, & to treat upon conditions of peace: but vvee had no purpose to hold friendship vwith them, but set upon them the next day, & put them all to the sword, except the *Trismegistus*, vwho seeing how it fared vwith the rest of their fellowes, fled away thorow the gills of the fish, and cast themselves into the sea: then vvee travelled all the countrie over, vwhich now was desart, & dwelt there afterwards vwithout feare of enemies, spending the time in exercise of the body, & in hunting, in planting vineyards, and gathering fruit of the trees, like such men as live delicately, and have the world at will, in a spacious and unavoidable prison: this kinde of life led vvee for a yeare and eight moneths: but when the fift day of the ninth moneth was come, about the time of the second opening of his mouth (for so the vvhale did once every howre, whereby vvee conjectured how the hours yvent away) I say about the second opening, upon a sudden, wee heard a great cry, and a mighty noise, like the calls of martingers, and the stirring of oars, vwhich troubled us not a little: vwherefore vvee crept up to the very mouth of the fish, and standing vwithin his teeth, saw the strangest sight that eyes beheld: men of monstrous greatnessse, halfe a furlong in stature, sailing upon mighty great Islands, as if they were upon shipboard: I know you vvill thinke this smells like a lie, but yet you shall have it: the Islands were of a good length indeed, but not very high, containing about an hundred furlongs in compasse, everie of these carried of thole kinde of men, eight and twentie, of vvhich some late on either side of the Island, and rowed in their course with great Cypris trees branches, leaves & all, instead of

63

ofoares: on the sterne or hinder part, as I take it, stood the governour, vpon a high hill, with a brasen rudder of a fur-long in length in his hand: on the fore-part stood fortie such fellowes as those, armed for the fight, resembling men in all points, but in their haire, which was all fire and burne clearly, so that they needed no helmets: instead of sailes, the wood growing in the Island did serve their turnes, for the wind blowing against it, drove forward the Island like a ship, and carried it which way the governour would have it, for they had Pilots to direct them, and were as nimble to fight. *A strange sea.*

be stird with oares as any long boate: at the first wee had the sight but of two or three of them: afterwards appeared no lesse than sixe hundred, which dividing themselves in two parts, prepared for encounter, in which many of them by meeting with their barkes together were broken in pieces, many were turned over and drowned: they that closed, fought lustilie, and would not easily be parted, for the souldiers in the front shewed a great deale of valour, entring one upon another, and kill'd all they could, for none were taken prisoners: instead of iron graples, they had mightie great *Polypodes* fast tied, which they cast at the other, and if they once laid hold on the wood, they made the Isle sure enough for stirring: they darted and wounded one another with oysters that would fill a waine, and sponges as bigge as an acre: the leader on the one side was *Eolocentaurus*, and of the other *Thalassopotes*: the quarell, as it seemes, grew about taking a bootie: for they said that *Thalassopotes*, drove away many flockes of dolphines that belonged to *Eolocentaurus*, as wee heard by their clamours one to another, and calling upon the names of their kings: but *Eolocentaurus* had the better of the day and sunke one hundred and fiftie of the enimies Islands, and three they tooke vwith the men and all: the rest vvitidreyv themseyes and fled, vvhom the other pursued, but not farre, because it grew towards evening, but returned to those that were wrackt & broken, which they also recovered for the most. *A fish with many feet.*

most part, and tooke their owne away with them: for on their part there were no lesse than fourscore Islands drawned: then they erected a Trophie for a monumēnt of this Island fight, and fastned one of the enemies Islands with a stake upon the head of the whale: that night they lodged close by the beast, casting their cables about him, and ankered neare unto him: their ankers are huge & great made all of glasse, but of a wonderfull strength: the morrow after when they had sacrificed upon the top of the whale, and there buried their dead, they sailed away, with great triumph and songs of victorie, and this was the maner of the Islands fight.

The second Booke.

Vpon this wee began to be weary of our abode in the whale, and our carriance thereto did much trouble us, we therefore set all our wits a worke to finde out some means or other to cleare us from our captivitie: first, wee thought it would do well to digge a hole thorow his right side, and make our escape that way forth; which we began to labour at lustily: but after we had piercēd him five furlongs deep, and found it was to no purpose, we gave it over. Then wee deviled to set the wood on fire, for that would certainly kill him without all question, and being once dead, our issue would be easie enough: this we also put in practice, and began our project at the taile end, which burnt seven daies, and as many nights, before hee had any feeling of our fire workes: upon the eighth and ninth daies we perceived he began to grow sickly: for hee gaped more dully than he was wont to do, and sooner closed his mouth againe: the tenth and eleventh he was throughly mortified, and began to stinke: upon the twelfth day wee bethought our selves, though almost too late, that unlesse wee underprop̄t his chops, when hee gaped next, to keepe them from closing, we should be in danger of perpetuall imprisonment with him.

They set the whale on fire.

in his dead carcasse, and there miserably perish, wee therefore pitcht long beames of timber upright within his mouth to keepe it from shutting, and then made our ship in a readinesse, and provided our selves with store of fresh water, and all other things necessary for our use. Scimbarus taking upon him to be our pilot, and the next morrow the whale died: then wee haled our ship thorow the void passages, and fastning cables about his teeth, by little and little settled it into the Sea, and mounting the backe of the whale, sacrificed to Neptune, and for three daies together, took up our lodging hard by the Trophie, for wee were becalm'd: the fourth day wee put to see, and met with many dead corpses that perished the late sea-fight, which our ship hit against, whose bodies we tooke measure of with great admiration, and sailed for a few daies in very temperate weather. But after that the North wind blew so bitterly, that a great frost ensued: wherewith the whole sea was all frozen up, not onely superficially upon the upper part, but in depth also the depth of four hundred fadomes, so that we were faine to forsake our ship and rigge upon the Ice: the wind sitting long in this corner, and we not able to endure it, put this devise in practise, which was the invention of Scimbarus: with marrocks and other instruments, wee made a mighty cave in the water, wherein wee sheltered our selves fortie daies together: in it wee kindled fier, and faulrewhick ^{a Minus found} Juniper for not setting the bolls ^{manuer Arist. de} hornes in them. part.ani. l.3. hereafter, leisurely and gently sliding upon the Ice: but on the ^{was the god of} fift day the water grew warme, and the frost brake, and off feasting, and of was turned to water againe. Wee had not sailed thre^e hours ^{carping amongst} the Heathen, abiding furlonges forward, but wee came to a little Island that Hesiod. in his was deserte, where we onelyooke in fresh water (which Theog. saies now began to faille vs) and with one shot kill into wold that hee was the bullis, and so departed: these bullis have their houses son of the night, shewing not upon their heads, but under their eyes: as without a fa- ^{as without a fa-} Momus ther.

Monsu thought it better. Then we entred into a sea, not of water, but of milke, in which appeared a white Island full of vines: this Island was onely a great cheese, well prest (as wee afterwards found when wee fed upon it) about some five and twentie furlongs in bignesse: the vines were full of clusters of grapes, out of which wee could crush no wine but onely milke: in the midst of the Island, there was

b A sea Nymph
daughter of
Nereus & Do-
ris, so called be-
cause of her
whitenesse, as
pure as milke.

c Of her Ne-
ptune begot Pe-
liax, and Ne-
leus the father
of Nestor.

d Hee was King
of Elis a terr-
itorie of Pelo-
ponnesus, and
for imitating
the thunder, by
running his cha-
rist over a
bridge of brasse,
was slaine with
a thunderbolt
by Jupiter.

of *Nerens*, as by the inscription appeared: as long as we remained there, the toile yeelded us food and victualls, and our drinke was the milke that came out of the grapes: in these, as they said, raigneth *Tyro*, the daughter of *Salmonus*, who after her departure, received this guerdon at the hands of *Neptune*: in this Island wee rested our selves five daies, and on the sixth put to sea againe, a gentle gale attending us, and the seas all still and quiet. The eight day as wee sailed onward, not in milke any longer, but in salt and azure water, wee saw many men running upon the sea, like unto us every way forth, both in shape and stature, but onely for their feete which were of corke, whereupon I suppose they had the name of *Phebopodes*: we marvelled much when wee saw they did not sinke, but keepe above water, and travell upon it so boldly: these came unto us, and saluted us in the *Gracian* language, and said they were bound towards *Phello*, their owne countrie, and for a while ranne along by us, but at last turned their owne way and left us, wishing us a happie and prosperous voyage. Within a while after many Islands appeared, and neare unto them, upon our left hand stood *Phello*, the place whereunto they were travelling, which was a citie seated upon a mightie great and round corke. Further off, and more towards the right hand, wee saw five other Islands, large and mountainous, in which much fire was burning: but directly before us, was a spacious flat Island, distant from us not above five hundred furlongs: and approaching somewhat neare unto it, a wonderfull fragrant aire breathed upon us, of a most sweet and delicate smell, such as *Herodotus* the storie-writer

writer saith ariseth out of Arabia the happie, consisting of a mixture of roses, daffadills, gilli-flowres, lillies, violets, myrtles, baies, and blossomes of vines: Such a daintie & oriferous savour was conveyred unto us: being delighted with this smell, and hoping for better fortunes after our long labours, wee got within a little of the Isle, in which wee found many havens on every syde, not subject to over flowing, and yet of great capacite and rivers of cleare water emptying themselves easily into the sea: with medowes and hearbes, and iust small birds, some singing upon the shoare, and many upon the branches of trees, a still and gentle aire compassing the whole countrey: ywhen pleasant blasts gently stired the woodes, the motion of the branches made a contiguall delightome melody like the sound of wind instruments in a solitarie place: a kinde of clamour also was heard mixt with it, yet not tumultuous nor offensive, but like the noise of a banke, wher some do play on wind instruments: some commend the musick, and some with their hands applaud the pipe, or the harpes, all which yeelded us so great content, that we boldy entred the haven, made fast our ship and landed, leaving in her onely Scyntharus, and two more of our companions behinde us, passing along therewa sweete medow, wee met, vwith the guards that used to sail about the Island, who tooke us, and bound us vwith garlands of roses (which are the stickest bands they have,) to be carried to their goverhour: from them wee heard as wee were upon the way, that it was the Island of those that are called blessed, and that Rhadamanthus was governour there, to whom wee were brought and placed the fourth in order of them that vvere to be judged: the first triall was about Ajax the sonne Telamon, whether hee were a meete man to be admitted into the societie of the Heroes, or not: the objections against him vvere his madnesse: and the killing of himselfe: and after long pleading to and fro, Rhadamanthus gave this sentence, that for the present hee should be put to Hippocrates the Phisitian of Cane, to be scelte.

T

purged

See the Tylant y-

A controverſie]

concerning A-

jax, who being

overcome by the

eloquence of

Ulysses about

Achilles ar-

mour, fell mad-

and slew him-

purged with *Elleborus*, and upon the recoverie of his wits
 to have admittance : the second was a controversie of love,
Theſens and *Menelaus* contending, which had the better
 right to *Helen*: but *Rhadamanthus* gave judgement on
Menelaus side, in respect of the manifold labours and pe-
 rills he had incur'd for that marriage sake; whereas *Theſens*
 g *Ariadne*, and had wives enough beside to live withall as the *Amazon*,
Phedra. and the daughters of *Menor*: the third was a question of
 h *Alexander* precedence, betweene *Alexander* the ſonne of *Philip*,
 i *The ſonne of* and *Hannibal* the Carthaginian, in which *Alexander* was
 Amilchar, and prefer'd, and his throne placed next to the elder *Cyrus* the
 Generall of the Persians: In the fourth place we appear'd, and he demanded
 Carthaginians of us, what reaſon wee had, being living men, to take land
 against the Ro- in that ſacred country, and wee told him all our adve-
 llers in order as they befel us: then he commanded us to
 Cambyses who stand aside, and conſidering upon it a great while, in the
 tranſlated the end proposed it to the benchers, which were many, and a-
 kingdome from among them, & ſtituted the Athenian, turnamēt the just:
 the Medes to and when heo was provided what ſentence to deliver, hee
 the Persians, ſee ſaid, that for our busie curioſtie, and neidleſſe travells, wee
 the ſurvores. Should be accountable after our death: but for the preſent,
 The younger Sy- we ſhould have a time limited for our aboad, during which
 rus was the ſon of Darius No- wee ſhould feaſt the *Nurses*, and then depart, preſixing us
 thus, and bro- leuen moneths libertie to conclude our faciane, and no
 ther to Arta- more: then our garlands fell off from us of themſelves, and
 xerxes, of whom wee were ſet loose, and led into the citie to feaſt with the
 Xenophon. blessed: the citie was alſe of gold, compaſſed with a wall.
 I Plutarch He deſcribes the made of the pretious ſtone *Smaragdus*, which had ſeven
 gates, every one cut out of a whole peice of timber of cina-
 felds, and the E- man tree: the pverement of the city, & all the ground within
 lyſtingfelds, & the walls were to vries: the temples of all the gods are buit
 and to their per- petually flame, with large altars made all of one whole *Ame-*
 auties *Plymer* ſteff, upon which they offer their ſacrifices: about the
 and all the Ro- citie runneth a river of moſt excellent ſweet ointment, in
 eſſ. breadth an hundred cubits of the larger meaſure, and ſo
 deep that a man may ſwimme in it with ease: for their
 bathes, they have great houses of glaſe, which they warme
 with

with cinamon: and their bathing tubbes are filled with warme dew instead of water: their vnye garments are cob-webs of purple colour, neither have they any bodies, but are intactile and without flesh, a meere shape and presentation onely: and being thus bodilesle, they yst stand, and are moved, are intelligent, and can speake: and their naked soule seemeth to wander up and downe, in a corporeall likenesse: for if a man touch them not, he cannot say otherwys, but that they have bodies, altogether like shadowes standing upright, and not, as they are of a darke colour: no man waxeth any older there then hee was before, but of what age hee comes thither, so hee continueth: neither is there any night with them, nor indeed cleare day: but like the twilight towards morning before the Sun be up, such a kinde of light do they live in: they know but one season of the yeare which is the spring, and feele no other wind but Zephirus: the region flourisht with all Homer, sorts of flowres, and vvhich all pleasing plants fit for shade: their vines beare fruit twelve times a year, every moneth once, their pomegranate trees, their apples, and their other fruit, they say, beare thirteene times in the yeare: for in the moneth called Maynow they beare avete. Instead of wheat, their ears beare their loaves of bread ready baked, like unto mushrungies: about the citie are three hundred threestore and five vvelles of water, and as many of honey, and five hundred of sweete ointment, for they are lesse than the other: they have seven rivers of milke and eight of vvine: they keepe their feast without the citie, in a field called Elysium, vvhich is a most pleasant medow invironed with woods of alsorts, so thicke that they serve for a shade to all that are invited, who sit upon beds of flowres, and are waited upon, and have every thing brought unto them by the windes, unless it be to have the wine filled: and that there is no need of: for about the banketing place are myghtie great trees growing of cleare and pure glasse: and the fruit of those trees are drinking cups and other kinde of vesseils of what fashion or great-

nesse you wills and every man that comes to the feast gatheres one or two of those cups, and sets them before him, which will be full of wine presently, and then they drinke instead of garlands, the nightingales, and other musicall birds, gather flowers with their becks out of the meadowes adjoyning, and flying over their heads vvhich chirping voates scatter them among them : they are anointed with sweete ointment in this maner : sundrie clouds draw that unguent out of the boutaines and the tivers, which setting over the heads of them that are at the banquet, the least blast of winde makes a small raine fall upon them like unto adew : After supper they spend the

m For he was in
most effecte among the ancients.

n Vlysses had
good reason to give place to ^{the} *Ajax the Locrian*, and
lied solitarily for ^{the} *Hellenes*. As soon as these have done, there enter a second
Vlysses: their quires consist of boies and virgins, which were directed and assisted by ^{the} *Eunous the Locrisian*, and
Ajax the Boorian, and ^{the} *Anacreon*, and ^{the} *Stesichorus*, who
Homer, who hath had a place there : ever since his reconciliation with
his credit.

o Two excellent
musicians.

p Two famous
Lyrick Poets.

p Stesichorus
having much
in reweighed
against
Hellenes them spent the whole time in mirth and laughter. I will
in his verses as also relate unto you, what famous men I saw in that assi-
the cause of ciation. There were all the demigods, and all that fought
all the Trojan war, was strooke against Teoy, excepting ^{the} *Ajax the Locrian*, he onely, they
blind by Castor told mee, was tormented in the region of the unrighteous:

and Pollux, but of *Bartoxaus*, there was the elder and the yonger *Cyrus*,
upon hurecan. The eval of *Hellenes*, and *Antenor* his son, and *Agord*
recovered his sight. But *Antenor* for life is. *That Ajax when Troy was taken, ravished*
Cassandra the daughter of Priamus, being a virgin, and *presst to Minerva in the Temple of*
Pallas, for which he godfess (*en*) a tempest which disperst the noise of the Grecians as
they returned, and *sunge Ajax with a thunderbolt*.

and *Anarbaris* the Scythian; *Zamolxis* the Thracian, and *Numa* the Italian: there was also *Lycurgus* the La-^r The only
cedamonian, and *Phocion* and *Tellus* the Athenians, and
and all the wise men, unlesse it were *Periander*: I also saw
Socrates the sonne of *Sophroniscus* pratling with *Nestor*, endeavouring to
and *Palamedes*, and close by him stood *Hyacinthus*, the bring in the A-
Lacedamonian, and the gallant *Nancissus*, and *Hyllas*; and o-^r thenian lawes
ther beautifull & lovely youths, and for ought I could ga-<sup>amongst his
barbarous coun-</sup>
ther by him, hee vvas farre in love vwith *Hyacinthus*, for
hee discoursed with him more then all the rest: for which
cause, they said, *Rhadamanthus* was offended at him, and
often threatned to thrust him out of the Island, if hee con-<sup>trinem, was
slaine by the
King his bro-</sup>
tinued to play the foole in that fashion, and not give over
his idle maner of jesting, vwhen hee was at their banke^t: ^{ther. Laert.}
only *Plato* was not present, for they said hee dwelled
in a citie framed by himselfe observing the same rule of go-<sup>f Scoller and
servant to Py-</sup>
vernment and lawes, as hee had prescribed for them to live
under: *Aristippus* and *Epicurus* are prime men amongst
them, because they are the most joviall good fellowes, and ^{The second}
the best companions: *Diogenes*, the Sinopean, was so farre ^{Roman King.}
altered from the man hee was before that hee married ^a Two wise men
with *Eis* the harlot, and vvas many tithes so drunke^s / Athens that
that hee would rise and dance about the roome, as a ^z who was
man out of his sences: ^{professed pover-}
Esope the Phrygian served them ^{K. of Corinth} ^{tie. Plutarch.}
for a jester: there was not one Stoicke in companie but ^{and a Tyrant.}
were still busied in ascending the height of vertues hill: ^{y Necrom. r.}
and of *Chrysippus*, wee heard that it was not lawfull for ^{z Socrates pro-}
him by any meanes to touch tipon the Island untill hee ^{fest himselfe,}
have the fourth time purged himselfe with *Elleborus*: the ^{learned so no}
Academicks, they say were willing enough to come, but ^{thing was only}
that they yet are doubtfull, and in suspence, & cannot com- ^{love, and that}
^{of young youths,}
^{which he held to}
^{the best and noblest affection: seeing that this was the best meanes to bring up the younge}
^{sort to the knowledge of goodness, and veraco, but his enemies make the worse construction of}
^{it, and therefore Lucian brings him in here with these young and beautifull laddars: as such}
^{one as he would have in his common wealth. b The fable-maker. No Stoicke in Elysium.}
^{c A philosopher scholler to Zeno the greatest Logician of his time, and chief of the Stoicks}
^{sett. d Heracleane; nor the Platonicks who are call'd the old Academicks, but the new Academicks, who would affirme nothing, and held it impossible that anything should be truly}
^{known, and therefore hee saies they abolished all kinde of judgement. What was the differ-}
^{ence betweene these and the Pyrrhonians or Scepticks. See Gellius 1.11.c. 5. pre-}

prehend how there shoulde be any such Islands: but indeed, I thinke they were fearfull to come to be judged by *Rhadamanthus*, because themselves have abolished all kinde of judgement: yet many of them, they say, had a desire, and would follow after those that were comming hither, but were so sloachfull as to give it over, because they were not comprehensive, and therefore turned backe in the midst of their way: these were all the men of note that I saw there: and amongst them all, *Achiles* was held to be the best man, and next to him *Theseus*: for their manner of venarie and copulation thus it is they couple openly in the eyes of all men, both with females and male knade, and no man holds it for any dishonestie: only *Sorrius* would sweare deeply that he accompanied young men in a cleanly fashion, and therefore every man condemned him for a perjured fellow: and *Hymenaeus* and *Narcissus* both confess otherwise for all his deniall: the women there are all in common, and no man makes exception at it, in which respect they are absolutely the best *Placants* in the world: and so do the boyes yeeld themselves to any mans pleasure without contradiction: after I had spent two or three daies in this manner, I went to talke with *Homer* the poet, our leasure serving us both well, and to know of him what countrie man he was, a question with us hard to be resolved, and hee said he could not certainly tell himselfe, because some said hee was of *Chios*, some of *Smyrna*, and many to be of *Colophon*: but hee said indeed, hee was a *Babilonian*, and among his owne countreyns not called *Homer* but *Tigranes*: and afterwards living as an hostage among the *Gracians*, hee had therfore that name put upon him: then I questioned him about those verses in his booke, that are dasallowed, as not of his making, whether *Ammonius* Ho- they were written by him or not, and hee told mee they were all his owne, much condemning *Zenodotus*, and *Aristarchus* the Grammarians for their vveakenesse in almost of every judgement: when hee had satisfied mee in this, I asked him againe why hee began the first verse of his poeme with

o *Plato* in his
commonwealth
would have all
women commo-

f Seven Cities of
Greece strove
for the birth of
Homer, which
are compysid in
this verse,

Smyrna, *Rho-*
dos, *Colophon*,
Salamē, *Chios*,
Argos, *Athene*.

g *O* *men*, sign-
fies a pledge or
hostage.

h Two carpyn
grammarians
that andooke
to corret some
of Homers ver-
ses.

i This touches
some common
oversaynes Ho- they were written by him or not, and hee told mee they

were all his owne, much condemning *Zenodotus*, and

gave a reason

almost of every judgement: when hee had satisfied mee in this, I asked

him againe why hee began the first verse of his poeme with

with anger: and hee told mee it fell out so by chance, not upon any premeditation: I also desired to know of him, whether hee wrote his *Odysses* before his *Iliads*, as many men do hold: but he said it was not so: as for his blindnesse which is charged upon him, I soone found it was farrre otherwise, and perceived it so plainly, that I needed not to question him about it: thus vvas I used to doe many daies, when I found him idle, and would goe to him, and aske him many questions, vvhich hee would give mee answer to very freely: especially when wee talked o a triall hee had in the court of justice, wherein hee got the better: for *Thersites* had preferd a bill of complaint against him, for abusing him, and scoffing at him in his Poeme, in which action Homer was acquitted, having *Vlysses* for his advocate: about the same time came to us *Pythagoras*, the ^{k See Necromantib.} *Satian*, who had changed his shape now seuen times, and lived in as many lives, and accomplished the periodes of his soule: the right halfe of his bodie was wholy of gold: and they all agreed that hee should have place a-^{m See the Cock, a. & b.} *Pythagoras* or *Euphorbus*. ^{n Icaromenip.} *Empedocles* also came to the place, scorche quite over, as if his bodie had beeene broild upon the embers: but could not be admited, for all ^{o Games and masteries among the dead.} his great intreatie: the time passing thus along, the day of names of ^{p He alludes to the manner of} prizes for masteries of activitie now approached, which ^{q Fighting at} they call *Thanatufa*: the setters of them forth were ^r *A-*
Abilles, the fifth time, and *Theseus* the seventh time: to re-
 late the whole circumstance would require a long dis-
 course: but the principall points I will deliver: at wrast-
 ling, *Carna*, one of the lineage of *Hercules* had the best, and wanne the garland from *Vlysses*: the fight vvhich fist
 was equall betweene *Arius* the Egyptian vvhich was bur-
 ied at *Corinth*, and *Epis*, that combated for it: there
 was no prize appointed to the *Pancrasian* fight: neither
 do I remember whiche got the best in running: but for poe-
 trie though Homer without question were to good for
 them all, yet the best was given to *Hesiodus*: the prizes betwixt
 were

were all alike, garlands plotted of peacockes feathers. As soone as the games were ended, newes came to us, that the damned crew in the habitation of the wicked, had broken their bounds, escaped the Jaylours, and were comming to assaile the Island, led by Phalaris the Acragentine, Busyrus

^f Who were all the Egyptian, Diomedes the Thracian, Sciron, Pithecantes, and others: which Rhadamanthus hearing, hee ranged the Heroes in battell array upon the sea shoure under the leading of Theseus, and Achilles, and Ajax Telamonius, who

had now recovered his senies, where they joyned fight: but the Heroes had the day, Achilles carrying himselfe very nobly. Socrates also, who was placed in the right wing, was noted for a brave souldier, much better than he was in his lifetime, in the battell at Delium: for when the enimie charged him, hee neither fled, nor changed countenance; wherefore afterwards, in reward of his valour, hee had a prize set out for him on pupose: which was a beautifull and spacious garden, planted in the suburbs of the citie, wherunto hee invited many, and disputed with them there, giving it the name of *Nescracademia*: then we took the vanquished prisoners, and bound them, and sent them backe to be punished with greater torments: this fight was also pend by Homer, who, at my departure, gave mee the booke to shew my friends, which I afterwards lost, and many things else beside: but the first verse of the poeme I remember was this: * Tell mee now, Muse, how the dead Heroes fought: when they overcome in fight, they

they have a custome to make a feast with sodden beanes, wherewith they banquet together for joy of their victorie: onely Pythagoras had no part with them, but sate a loofe off, and lost his dinner because hee could not away with beanes. Sixe moneths were now past over, and the seameyn halfe way onwards, when a new busynesse was begot amonst us: for Cynirus the sonne of Scintarus, a proper tall young man, had long beeene in love with Helena, and it might plainly be perceived, that shee as fondly

^x Somewhat like the beginning of the Odyll.
^y See the Cocke, doted upon him, for they would still be winking and drinking

drinking one to another whilst they were a feasting, and
rise alone together, and vander up and downe in the
vwood : this humour increasing, and knowing not what
course to take, *Cinyrus* devise was to steale away *Helena*, *A secndrake*
whom hee found as pliable to runne away with him to *of Helena*.
some of the Islands adjoyning, either to *Phello*, or *Tyrosfa*,
having before combined with thre of the boldest fellows
in my companie, to joyne with them in their conspiracie :
but never acquainted his father with it, knowing that hee
vvould surely punish him for it: being resolved upon this,
they vvatcht their time to put it in practise : for vhen
night was come, and I absent, (for I vvas faine asleep
at the feast) they gave a slip to all the rest , and vvent
away vwith *Helena* to ship-bord as fast as they could :
Menelaus vvaking about midnight, and finding his
bed empty, and his vwife gone, made an outrie, and
calling up his brother vvent to the Court of *Rhadaman-*
 thus | as soone as the day appeared , the scowts told
them they had descried a shipp, vwhich by that time
vwas got farre off into the sea : then *Rhadamanthus* set
out a vessell made of one whole pecce of timber of
Aphodelus vwood, man'd vwith fiftie of the *Heroes* to
pursue after them, vwhich were so willing on their vway,
that by noone they had overtaken them , newly entred
into the milkie Ocean, not farre from *Tyrosfa* : so neare
vvere they got to make an escape : then tooke vvec
their shipp and haled it after us vwith a chaine of ro-
ses and brought it backe againe : *Rhadamanthus* first
examined *Cinyrus* and his companions vwhether they
had any other partners in this plott, and they confes-
sing none, vvere adjudged to be tyed fast by the privie
members, and sent into the place of the wicked, there to
be tormented, after they had beeene scourged with rods
made of mallows: *Helena* all blubbered with teares, was so
ashamed of her selfe, that shee would not shew her face :
they also decreed to send us packing out of the countrey
our prefixed time being come , and that vvec should

stay there no longer then the next morrow, wherewitch I
was much aggrieved and vvept bitterly to leave so
good a place, and turne wanderer againe I knew not
whither: but they comforted mee much in telling mee,
that before many yeares were past I should be with them
againe, and shewed mee a chaire and a bed prepared for
mee against the time to come, neare unto persons of the
best qualitie: then vvent I to *Rbadamanibus*, humbly
beseeching him to tell mee my future fortunes, and to
direct mee in my course: and he told mee that after many

² Ogygia, ^{an} Island between
the Phoenici-
an and Syrian
seas in which
Calypso a sea-
ymph the
daudhicer of O-
ceanus & The-
tis, being Queen
assentain'd V-
lyfies in his tra-
vels & falling
& love with him
desirous him
with her seven
yeares.

3 Most have in-
terpreted this
Pythagorian
proepe, not to
fire up the an-
ger of great &
powerfull per-
sons.

Alexandrs. rati-
nativa, φιλο-
μαρκιπον δε-
σιον,

Eἰδέ τε καὶ πα-
τέρας φίλων οὐ-
τοῖς παρίστα-
ται.

Lucian, the gods know'd did importaine
To see all this, and then go home againe.

I-land of dreams: and beyoad that is the ⁴ Island of *Ce-*
oceanus & The-
lypso, which you cannot see from hence: when you are
past these, you shall come into the great Conrinent, over
against your owne countrie, where you shall suffer many
afflictions, and passe through many nations, and meete
with men of inhumane condicions, and at length attaine
to the other continent. When hee had told mee this, hee
pluckt a root of mallowes out of the ground, and reached
it to mee, commanding mee in my greatest perills, to make
my prayers to that: advising mee further, neither to
rake in the fire with my knife, nor to feed upon lopines,
nor to come neare a boy, when hee is past eighteene
yeare of age: if I were mindfull of this, the hopes would
be great that I should come to the Island againe: then
wee prepared for our passage, and feasted with them at
the usual hours, and next morrow I went to *Homer*, in-
teracting him to do so much as make an *Epigram* of two
verses for mee, which hee did: and I erected a pillar of
Benzylstone neare unto the haven, and engraved them upon
it: the *Epigram* was this:

Lucian, the gods know'd did importaine
To see all this, and then go home againe.

after that daies tarrying, wee put to sea, brought onward on our way by the *Heroes*: where *Vlysses* closely comming

to mee, that *Penelope* might not see him, conveied a let-
ter into my hand to deliver to *Calypso*, in the Isle of *Ogygia*:

Rhadamanthus also sent *Nauspiss* the feriman a-
long vvith us, that if it were our fortune to put into

those Hands, no man should lay hands upon us, because
wee were bent upon other imployments: no sooner had

wee past beyond the smell of that sweete odour but wee
felt a horrible filthie stinke, like pitch and brimstone bur-

ning, caryng an intolerable sent with it, as if men were
broyling upon burning coales: the aire was darke and

muddie, from which distilled a pitchie kinde of dew: wee
heard also the lash of the whips, and the roatings of the

tormented: yet went wee not to visit all the Islands, but
that wherein wee landed, was of this forme: it was

wholy compassed about with steepe, sharpe, and crag-
gie rocks, without either wood or water: yet wee

made a shift to scrabbile up among the clifffes, and so wene
forwards, in a way quite overgrownie with briars and

thornes through a most vilanous gassly countrie, and
comming at last to the prison and place of torment vvee

wondered to see the nature and qualite of the seile which
brought forth no other flowers but swords and daggers,

and round about it ranne certaine rivers, the first of
dirt, the second of blood, and the innermost of burning

fire which was very broad and unpassable, floting like
water, and working like the waves of the sea, full of sun-
drie fishes, some as bigge as firebrands, others of a lesse

sise like coales of fire, and these they call *Lychniscies*: there
was but one narrow entrance into it, and *Timon of Athens*

appointed to keepe the doore yet wee got in by the helpe
of *Nauspiss*, and saw them that were tormented, both

Kings, and private persons very many, of which there
were some that I Knew, for there I saw *Cyrrus* tyed by

private members, and hanging up in the smoake: but the
greatest torments of all are inflicted upon them that told

b The wife of
Vlysses.

c The sonne of
Neptune and
Amymone the

daughter of
Danous King
of the Argives.

The Islands of
the tormented.

ditwo histori-an lies in their life-time, and wrote untruly, as ^{as} *Ctesias* the *Cnidian*, *Herodotus*, and many other, which I beholding, was put in great hopes that I should never have any thing to do there, for I do not know, that ever I speake any untruth in my life: wee therefore returned speedily to our ship(for we could indure the sight no longer) and taking our leaves of *Nauplius*, sent him backe againe. A little

Witnesse this
bifore.

The Island and
Cittie of Dreams
described.

εύπνος-Sleepe.
For Alector.

See the Cocke.

Odyss. lib. 9.
v. 562.

g Hearbs procu-
ring sleepes.

The names both
of places and
persons here are
compounded of
such words as
signifie some-
thing belonging
to dreames,
sleepes, or to the
nights.

thing to do there, for I do not know, that ever I speake any untruth in my life: wee therefore returned speedily to our ship(for we could indure the sight no longer) and taking our leaves of *Nauplius*, sent him backe againe. A little

after appeared the Isle of Dreames neare unto us, an obscure countrie, and unperspicuous to the eie, indued with the same qualitie as dreames themselves are: for as wee drew, it still gav^e backe and fled from us, that it seemed to be farther off then at the first, but in the end wee attained it and entred the haven called *Hypnus*, and adjoyned to the gate of Ivorie, where the temple of *Alectryon* stands, and tooke land somewhat late in the evening: entring the gate wee saw many dreames of sundrie fashions: but I will first tell you somewhat of the citie, because no man else hath written any description of it: onely *Homere* hath toucht it a little, but to small purpose: it is round about environed with a wood, the trees whereof

are exceeding high ^{as} *Poppies*, and *Mandragoras*, in which an infinite number of owles doe nestle, and no other birds to be seene in the Island: neare unto it is a river running, called by them *Nyctiporus*, and at the gates are two wells, the one named *Negretus* the other *Pan-*
nychia, the wall of the citie is high and of a changeable colour, like unto the rainbow: in vwhich are foure gates, though *Homere* speake but of two: for there are two vwhich looke toward the fields of flowth, the one made of iron, the other of patters clay, through which those dreames have passage, that represent fearefull bloodie and cruell matters: the other two behold the ha-ven and the sea, of which the one is made of horne, the other of ivorie, vwhich wee event in at. As wee en-tered the citie, on the right hand stands the temple of the Night, vwhom with *Alectryon*, they reverence above all the gods: for hee hath also a Temple built for him, neare

neare unto the haven : on the left hand stands the palace of sleepe : for hee is the soveraigne King over them all, and hath deputed two great Princes to governe under him, namely *Taraxion* the sonne of *Matagenes*, and *Plutocles* the sonne of *Phantafion*: in the middest of the market-place is a well, by them called *Caretis*, and two temples adjoyning, the one of falsehood, the other of truth, which have either of them a private cell peculiar to the Priests, and an oracle, in which the chiefe prophet is *Antipho*, the interpreter of dreames, vvhoso was preferred by sleepe to that place of dignitie : these dreames are not all alike either in nature, or shape : for some of them are long beautifull and pleasing, others againe are as short and deformed : some make shew to be of gold, and others to be as base and beggarly : some of them had wings, and were of monstrous formes, others set out in pompe as it were in a triumph, representing the apperances of Kings, Gods, and other persons : many of them were of our acquaintance, for they had beene seene of us before, which came unto us and sauted us as their old friends, and tooke us and lulld us asleep, & feasted us nobly and courteously, promising beside all other entertainment which was sumptuous and costly, to make us Kings and Princes: some of them brought us home to our own countrie to shew vs our friends there, and come backe with us the next morrow : thus wee spent thirtie daies and as many nights among them sleeping and feasting all the while, untill a sudden clap of thunder awakned us all, and we starting up, provided our selves of victuals, and tooke sea again, and on the third day landed in *Ogygia*. But upon the way I opened the letter I was to deliver, and read the contents, which were these: *Vlysses* to *Calypso* sendeth greeting: this is to give you to understand, that after my departure from you, in the vessell I made in hast for my selfe, I suffered shipwracke, & hardly escaped by the helpe of *Leucorhea* into the countrie of the *Phaeacs*, who sent mee to mine owne home, where I found many that were vvoers
Homer Odyss.

" to my wife, and riotously consumed my meaneas : but I
 " slew them all and was afterwards kill'd my selfe by my
 " son *Teleponus*, whom I begat of *Circe*, & am now in the
 " Island of the blessed, vvhile I daily repent my selfe for
 " refusing to live with you, and forsaking the imortallitie
 " proffered mee by you; but if I can spie a convenient time,
 " I will give them all the slippe and come to you : This
 was the effect of the letter with some addicion concerning
 h who being sold by his mo-
 ther whose son he was travell'd to Ithaca to see
 his father, but being kept backe us, that wee should have entertainment : and farre had I
 by the guard, not gohe from the sea, but I found such a cave as Homer
 and suffered speaks of, and shee her selfe working busilie at her wooll,
 to have admis-
 tance, hee slew
 certain of them,
 and at length
 Vlysses being
 drawne thither
 by the tumult,
 Telegonus not
 knowing who he
 was ignorantly
 departing to our ship, reposed our selves neare unto the
 stioare, and in the morning put to sea, where wee were

taken with a violent storme, which lost us two daies together, and on the third wee fell among the *Colocynthopiratas*: these are a wild kinde of men, that issue out of the Islands adjoyning, and prey upon passengers : and for their shipping have mightie great gowrds sixe cubits in length, which they make hollow when they are ripe, and cleanse out all that is within them, and use the rindes for ships, making their masts of reeds, and their sailes of the gowrd leaues: These set upon us with two ships furnished and fought with us, and wounded many, casting at us instead of stones, the seeds of those gowrds : the fight was continued with equall fortune, untill about noone, at which time, behinde the *Colocynthopiratas* wee espied the *Caryonantans* comming on, who as it appeared, were enemies to the other : for when they saw them approach, they forsooke us, and turned about to fight with them, and in the meane space wee hoist saile and away, leaving them together by the ears, and no doubt but the *Caryonantans* had the

the better of the day, for they exceeded in number, having five ships well furnished, and their vessels of greater strength, for they are made of nut-shells cloven in the midſt and cleaſed, of which every halfe is fifteene fadome in length: when wee were got out of ſight, we were carefull for the curing of our hurt men, and from that time forwards went no more unarm'd, fearing continual-ly to be assaulted on the ſuddaine: and good cauſe we had: for before ſunſetting, ſome twentie men or thereabouts, which also were pirats, made towards us riding upon monſtrous great dolphines, which carried them ſurely: and when their riders gaſt upon their backs, vvould neigh like horses: when they were come neare us, they diuided themſelves, ſome on the one ſide, and ſome on the other, and flung at us vvit dried curle-fiſhes, and the eyes of ſea-crabs: but when we ſhot at them againe and hurt them, they would not abide it, but fled to the Iſland the moft of them wounded. About midnight, the ſea being calme, wee ſell, before wee were aware upon a mightie great ~~Alcy-~~
one nest, in compaſſe no leſſe than threſcore furlongs, in *Or Kings-*
 which the ~~Alcyon~~ herſelfe ſailed, as ſhee was hatching her *fiber*.
 egges, in quauitie almoſt equalling the nest: for when ſhee tooke her wings, the blaſt of her feathers had like to have ouerturped our ſhippe, making a lamentable noife as ſhee flew along: as ſoone as it was day, we got upon it, and found it to be a nest, fashioned like a great liȝter, vvit trees platted and vvound one vvitin another, in vwhich were five hundred egges, every one bigger than a tunne of *Cbius* meaſure, and ſo neare their time of hatching, that the young chickings miſt be ſeeſe, and began to cri: then with an axe wee hewed one of the egges in pieces, and cut out a yong one that had no feathers, which yet was bigger than twentie of our vultures: vwhen vvee had gone lame two hundred furlongs from this nest, ſearcfull prodigies, and ſtrange tokens appeared unto us: for the carred goſſe that ſtood for an ornament on the ſterne of our ſhip, ſudden-ly fluſht out with feathers and began to cri: *Scimbarus*,
 our:

our pilot, that was a bold man, in an instant was covered
 vwith haire : and which was more strange then all the
 rest ; the mast of our shippe began to budde out vwith
 branches, and to beare fruit at the toppe, both of figges,
 and great clusters of grapes, but not yet ripe : upon the
 sight of this, vvee had great cause to be troubled in minde,
 and therefore besought the gods to avert from us the e-
 vill that by these tokens vwas portended : And vvee had
 not past full out five hundred furlongs, but vvee came in
 view of a mightie vwood of pine-trees and cypresse, which
 made us thinke it had beene land, vwhen it vwas indeed a
 sea of infinite depth, planted with trees that had no rootes,
 but floted firme and upright, standing upon the vwater :
 when vvee came to it, and found how the case stood with
 us, vvee knew not vwhat to doe vwith our selves : to goe
 forwards thorow the trees vvas altogether impossible,
 they vvere so thicke, and grew so close together : and to
 turne againe with safetie, vwas as much unlikely : I there-
 fore got mee up to the top of the highest tree to discover
 if I could vwhat vwas beyond, and I found the bredth of
 the vwood to be fiftie furlongs or thereabout, and then ap-
 peared another Ocean to receive us, vwherefore vvee
 thought it best to assay to lift up our shippe upon the
 leaves of the trees vwhich vvere thicke growne, and by
 that meanes passe over if it vvere possible to the other O-
 cean: and so vvee did : for fastning a strong cable to our
 shippe, vvee wound it about the tops of the trees, and
 vwith much adoe poised it up to the height, and placing
 it upon the branches, spred our sailes, and vvere carried
 as it vvere upon the sea, dragging our shippe after us by
 the helpe of the vwind vwhich set it forwards : at vwhich
 time, a verse of the poet *Antimachus* came to my remem-
 brance, vwherein hee speakes of sailing over toppes of
 trees : vwhen vvee had past over the wood, and vvere
 come to the sea againe, vvee let downe our shippe in the
 same manner as vvee tooke it up : Then failed vvee for-
 wards

wards in a pure and cleare streme; until we came to an exceeding great gulf or trench in the sea, made by the division of the waters, as many times is upon land, where wee see great clifts made in the ground by earthquakes and other meanes: whereupon wee stroke saile, and our ship staid upon a sudden, when it was at the pits brim ready to tumble in: and wee stooping downe to kioke into it, thought it could be no less then a thousand furlongs deepe, most fearfull and monstros to behold; for the water stood as it were divided into two parts; but looking on our right hand a farre off, wee percoived a bridge of water, which to our seeming, did joyne the two seas together, and croste over from the one to the other: wherefore wee laboured with oares to get unto it, and over it wee went, and with much ado got to the further side, beyond all our expectation. Then a calme sea received us, and in it we found an Island, not very great, but inhabited with unsociable people, for in it were dwelling wild men named *Bacchephalians*; that had hornes on their heads like the picture of *Minotauros*: where wee went ashore to looke for fresh water and victuals, for ours was all spent: and there wee found water enough, but nothing else appeared: onely wee heard a great bellowing, and roaring a tittle way off, vvhich wee thought to have beeone some heard of cattle, and going forward, fell upon those men, who espying us, chased us backe againe, and tooke three of our companie: the rest fled towards the sea: then wee all armed ouf selves, not meaning to leave our friends unrevenged, and set upon the *Bacchephalians*, as they were dividing the flesh of them that that were slaine, and put them all to flight, and pursued after them, of whom wee killed fiftie, and two wee tooke alive, and so returned with our prisoners, but food wee could finde none: then the companie were all earnest with mee to kill those whom wee had taken: but I did not like so well of that, thinking

it better to kepe them in bonds, until embassadours shoule come from the *Buccephalians* to ransome them that were taken, and indeed they did: and I vwell understood by the noddynge of their heads, and their lamentable lowing, like petitioners, what their busnesse vvas: so vvee agreed upon a ransome of sandre cheeses, and dried fish, and onions, and soureddeere with three legges apiece, two behinde and one before: upon these condicions vvee delivered those vvlton vvice had taken, and tarryng there but one day, departed: then the fishes began to shewe themselves in the sea, and the birds flew over our heads, and all other tokens of our approach to land appeared unto us: vwithin a vvhile after vvee saw men traxelling the seas, and a nevy found maner of navigation, themselves supplyng the office boord for shippes and sailers: and I will tell you how: As they lye upon their backes in the water and their pracie members standing upright, vvhich are of a large fise and fit for such a purpose, they fassen thereto a saile, and holding their oards in their hands, vvhen the vrinde hath taken it, are carryed up and downe as please themselves: after these followed others riding upon corke: for they yoake two dolphines together, and drive them on, (performing themselves the place of a coach-man) which draw the corke along after them: these never offered us any violence, nor once shamed our sight, but past along in our compaines, without feare in a peaceable manner. Wondering at the greatnessse of our shippes, and beholding it on every side. At evening wee arrived upon a small Island, inhabited, as it seemed onely by women, which could speake the *Sneke* language: for they came unto us, gave us their hands, and saluted us, all attired like vvanions, beautifull, and young, wearing long mantles downe to the foote: the Island was called *Cabatya*, and the citie *Hydawerdia*: so the women received us, and every one of them tooke aside one of us for her selfe, and made him her guest: but I pausing a stede upon it (for my beard misgave me), looked narrowly

narrowly round about, and saw the bones of many men and the skulls lying together in a corner : yet I thought no good to make any stirre, or to call my company about mee, or to put on armes : but taking the mallow into my hand, made my earnest prayers thereto, that I might escape out of those present perils : within a while after, when the strange female came to wait upon mee, I perceiv'd shee had not the legges of a woman, but the hooches of an asse : whereupon I drew my sword, and taking fast hold of her, bound her, and examined her upon the point : and shee though unwillingly, confess'd that they were sea-women, called *Onoseleans*, and they fed upon strangers that travelled that way : for said shee, when wee have made them drunke, wee go to bed to them, and in their sleepe, make a hand of them : I hearing this, left her bound in the place where shee was, and went up to the roofe of the house, where I made an outcry, and called my company to mee, and when they were come together, acquainted them with all that I had heard, and shewed them the bones, and brought them into her that was bound, who suddenly was turned into water, and could not be seene : notwithstanding I thrust my sword into the water, to see what would come of it, and it was changed into blood : then wee made all the hast wee could to our shippe, and got us away : and as soone as it was cleare day, wee had sight of the maine land, which wee judged to be the countrie opposite to our continent : whereupon wee worshipped, and made our prayers and tooke counsell what was now to be done : some thought it best, onely to go a land, and so returne backe againe : others thought it better to leave our ship there, and march into the midland, to trie what the inhabitants would do : but whilest wee were upon this consultation a violent storme fell upon us, which drove our ship against the shoare, and burst it all in pieces, and with much adoe wee all swam to land with our armes, every man catching what hee could lay hands on : These are all

the occurrences I can acquaint you withall, till the time
of our landing both in the sea, and in our course to the
lands, and in the aire : and after that in the whale : and
when wee came out againe, what betide unto us among
the *Heroes*, and among the *dreames*, and lastly among the
Bacchaliens, and the *Onosceleans*: what past upon land, the
next Bookes shall deliver.

TIMON,

T I M O N OR THE MANHATER.



Jupiter, that art also called *Philinus*, and a Names derived from the] *Xenius*, and *Heterius*, and *Ephestius*, and red from the several offices of Jupiter. *Asteropetes*, and *Hercius*, and *Nephelegere*,

and *Eridanus*, and I know not how many names else, which the braine-sick poets have beeene used to put upon thee, especial-

ly when they want words to make up their meeter : for then thou art a plaine *alias dictus* among them , and they call thee they care not what, wherewith thou supportest the ruines of their rythmes, and closest up the crannies of their verses : what's now become of thy fiery flashes of lightning, thy clattering claps of thunder, and thy dreadfull horrible terrible thunderbolt ? all these are now come to nothing, no more esteemed than a poeticall fume, were it not for the noise of their names onely : and that renowned farre fetching engine of thine, that was readie at all affaies, I know not by what meanes is now utterly quencht, and coold: not the least sparke of wrath reserved to be darted out against malefactors: No knight of the post, nor common perjuror but stands more in dread of the dead snuffe of a candle, than of the all consuming heat of thy thunderbolt, and they make no more account of it, than of a darke torch held over their heads, that yeelds neither fire nor smoake,

& think all the hurt it can do them, is to fill them with sutt. This made *Salmonus* already presume to answer thee again b True His with thunder : a bold daring braggadochio, that knew how l. 2. d. coole *Foresanger* would be well enough: for how should it be otherwisc? thou being surprised with so dead a sleep

Timons com-
plaint.

c Ibid. g.

as if thou hadst eaten 'Mandrakes, neither able to heare them that committ perjurie, nor see them that are actors of vilany, but art either so purblind or so hoodwinkt that thou canst discerne nothing that is done, and thy eares as deafe as a doting old mans. Indeed when thou wast in thy younger blood, and hadst thy spirits about thee, and thy choller apt to be stirred, thou didst worke wonders against those that were unjust and violent, and wouldest never take any truce, or come to any composition with them, but thy thunderbolt was ever in action, thy target redy brandishēd, thy tempest roared, thy lightning flasht amaine to fetch them off at length, thy earth-quakes were like riddles, thy snow fell downe by heapes, and hailestones as bigge as rocks, and to tell the home indeed, thy shoures of raine were all impetuous and violent, every drop as bigge as a river, which suddenly made such a ^d*Deucalion*, that all things were drencht under the floods, and surely one small caske remained to arrive at ^e*Licoreus*, which preserued a poore sparke of humane seed for the generation of greater mischifes. Wherefore thou reapest at their hands a just reward of thy sluggishnesse for no man now doth sacrifice unto thee, or so much as set a garland upon thy head, unlesse it be slightly at the games of *Olympos*, holding it no matter of dutie neither, but onely for forme and fashion sake: and in a while, they will make thee, that art the prime metropolitane of all the gods, to become a second ^f*Saturne*, and utterly despoile thee of thy sovereignty: I forbear to tell how often times they have robbed thy temples, yea how some have beene so bold as, to lay hands on thy sacred person in thy Olympian temple, whilst thou, the sonnes of Titan, high and mightie thunderer, wouldest not take so much elder brother of paines as to waken a dogge, or call neighbours about thee to helpe to apprehend them, when they were all preparing to runne away: but thou, that worthy wight, that hadst confounded the giants and vanquished the ^g*Titans*, sat still and didst nothing, whilst they clipt thy haire round about thy head, and yet hadst a thunderbolt in thy

d *The generall deluge.* Ovid.

Met. 1. 1.

e *The place where Deucalion and Pyrrha escaped from the flood.*

f *The father of Jupiter and threwe by him out of his kingdom.*

g *Giants the sonnes of Titan, high and mightie thunderer, wouldest not take so much elder brother of paines as to waken a dogge, or call neighbours about thee to helpe to apprehend them, when they were all preparing to runne away:*

h *A proverbe importing extraordinary expeditio-*

thy hand, tenne cubits long at the least. When shall this
pine careleⁿesse come to an end, good *Jupiter*? and when
wilt thou revenge thy selfe upon so great in-justice? how
many * *Phaethons*? how many *Dæmons* would suffice to ^{True Hift.}
purge this immeasurable abuse of life? for to omit other lib. i.g.
men, and come to my selfe, that have set so many. *Athena*
was afioate, of miserable beggers have made them wealthie
men, and succoured all that craved assistance ^{as} by my hands,
nay rather powred out my riches by heapes to do my
friends good, yet when by that meanes I grew poore and
fell into decay, I could never be acknowledged by them,
nor they once so much as cast an eye towards mee, who
before crouched and knoeld unto mee, and wholly depended
upon my becke. If I chance to meete with any of them
upon the way, they passe by mee as though I were a grave
stone, laid over some man that had beeene dead long before,
and now worne to peeces, and will not tarry so much as
to read the inscription. Others, if they see mee a farr off,
will turne aside and take another way, as if I were some
dismal and unluckie object to be looke uppon: who, not
long before, had beeone their founder and benefactor. These
indignities have made mee betake my selfe to this solitary
place, to cloth my selfe in this lether garment, and labour
in the earth for foure half-pence a day, here practising Phi-
losophie, with solitarie plesse and my mattocke: anckhooke
I shall gaine enough by the match, in that I shal have no
sight of many that are rich men without desert: for that
would grieve mee moore then all the rest. Now therefore
thou sonne of *Saturne* and *Rhea*, shake off at the length, sarchus into the
this profound and dead sleep, wherein thou hast laid field to looke so
drawsing longer than ever did^m *Epimelida*: give thy ^{ing}wearse laid
to make it hoe: deliver som shew of a lustie and youghfull ^{himselfe downe} in a cave and
Jupiter, unlesse it be true indeed that the *Crotans* tell of self asleepe, and
then, and of thy sepukhere ^{till 47. years} ^{were expired.}
Jupiter. Who may bee he, *Athena*, that makes such ex-
clamation in the courserie of *Athena*, at the foote of *Laert.* & *Phe-*
mount

Illiad. 2. v. 2.
m Proverb.
who was sent by
his father Agia-
son to the Trojans
to bring them
the news of the
fall of Troy.
himselfe downe
in a cave and
then, and of thy sepukhere
till 47. years
were expired.

a Icaromen. i. mon. t "Hymettus? a miserable poore wretch hee seemes to be, clad all in leather, and by the action of his body it appeares hee is digging in the earth: yet I finde hee hath tongue at will and boldnesse enough to use it: is hee not one of these philosophers? for none but they would be so impiously blasphemous against us.

*The philosopher's Blasphemous against the gods.
See Icaromen.*

• Icaromen. f. Meroenie. Why father, know you not Timon, the sonne of Ecbercades, the Colycean? this is hee that hath often entertained us with sacrifices of the best sort: that was so rich of late, that he offered whole Hecatombes unto us: with whom wee were wont to have so good cheare at the feasts of Diaia.

Jupiter: Ah us, what an alteration is this? that good man, that rich man, that had so many friends? how came hee to be in such a case? miserably distressed, faine to digge and labour for his living, as appears by holding so hevie a mattocke in his hands.

Meroenie. Some say his bountie undid him, and his kindnesse, and commiseration towards all that craved of him: but in plaine termes, it was his folly, simplicitie & indiscretion in making choice of his friends, not knowing that hee bestowed his liberalitie upon crowes and wolves, that tare out the very entrails of that miserable man, like to many vultures: he tooke them for men that loved him well, and such as came to him for goodwill, when they tooke pleasure in nothing but devouring, eating of the flesh to the bare bones: and if there were any marrow remaining within, they would be sure to suck it out cleane before they went away, and so leave him withered and quite cut up by the rootes, taking no knowledge of him afterwards nor once looking towards him, but will be sure to be farre enough of when they should helpe him, or do the like by him againe: this hath made him as you see, betake himselfe to his mattocke and his pelt, and forsaking the citie for very shame, works in the field for day wages, halfe madd with melancholy to thinke upon his misfortunes, and to see them that were made by him passe along so proudly, that they will

will take no notice of the name of Timon if they heare it pronounced unto them.

Jupiter. This man must not be unremembred, nor let alone so: I finde hee had cause to complaine upon his grievances: and therefore if we also should be carelesse of him, wee should do as those damned flatterers have done, and bee unmindfull of a man, that hath sacrificed so many droves of oxen and goates unto us upon our altars, that the favour of them sticks in my nostrils to this day: but my busynesse hath beeene so urgent, and I have had so much adoe with perjurors, oppressors, and cheevies, beside the feare I stand in of temple robbers (whid are many in number and hard to be prevented) that I have had no leasure for a long time to turne mine eyes another way, or so much as tooke towards the countrie of Athens, especially since philosophie, and contentious disputatidus have beeene in request amongst them: but of necessarie must either sit still and stoppe mine eares, or applie my selfe to them, whilst with open mouthes they make much adoe about vertue, and incorporealities, and such like trifles, which was the caute vvere could not have that care of him, as of a man no way ill-deserving: but now Mercerie, take Platus with you and repaire to him with all speede, and let Platus take treasure along with him also, and let them both make their abode with Timon, and not depart without him lightly, unlesse hee will againe be so good as to force them out of his doores by violence. As for those flatterers, and the ingratitude they have express towards him, wee will consider of it another time, and they shall be sure to pay for it, as soone as my thunder-bolt is in case: for two of the greatest tines of it were broken or blunted the other day, when I darted it furiously at the sophister Anaxagoras, who was perswading his schollers that we were no gods: but I mist of my marke, for Pericles held up his hand before him, and it stike side-wise into the temple of Castor and Pollux, which it set on fire, & it selfe was almost broke in pieces against a rock: but

Icaromyces

See Jupiters
speech against
the Philosophers
in the end of
Icaromenip.

*The God of
riches, among
the heathen.*

This Philosopher held that the world was created and governed by an eternal spirit: and was therefore taught by the Heathen so dense that there was any god.

He was very great with Pictures. See Plutarch in his life.

Y

for

for the presenc, it will be plague enoughe unto them, to see Timon rich againe.

The benefit of importunacie. Mercenise. This it is to be clamorous, importuniate, and bold, not onely among them that plead for matter of right, but is usefull also, if leemes, to men in their prayers. Now must Timon from a poore boggerly wretch, be made a rich man againe for his exclamation sake: and his audacie in prayer hath made Jupiter turne his eye towards him, whereas if hee had digged in silence, hee might have digged long enough and never have beeene looked upon.

Phatus. For my part, Jupiter, to be plaine with you; I will not come at him.

Jupiter. Why so, good Phatus, knowing it is my pleasure?

The complaints of Phatus. Phatus. Because hee hath used mee ill, Jupiter, drave mee out of his doores, and cast mee into a thousand peeces though I had evermore boone a true friend to his father, yet would hee needes cast mee out of his house, as it were with a forke, or as men would cast fire out of their bands: should I goo againe to him, to be scattered among scaterers, parasites, and harlots, send mee to those men, Jupiter that are sensiblie of my worth, and will be carefull of mee, that honour mee, and are in love with mee: as for such grossie-headed gulls as these, let povertie be their companion om gods name, because they have preferid her before us, and from her hands let them receyue a leather pelt and a mattocke, and content themselves, like miserable men, to earne fourre halfe-pence a day, that have erthe thought it nothing to cast away gifts of terno talents worth at a time.

Jupiter. Timon will use thee so no more: his mattocke I know, hath tutorid him well enough for that: and the creeke hee hath caught in his backe can teach him, how much thou art to be preferid before povertie: but this is strange to my care, and thou shewest thy selfe too too querulous, and to be apt to complainis how ever the world go: Now thou criest out upon Timon, who set his doores wide open:

open to ther, and suffered thee to walke at pleasure without restraint, or conceiving any jealous opinion of thee, whereas at other times thou hast found fault with the contrary : how thou hadst beene used by rich men, saying, that thou wast shut up by them under locke and key, with their seales set upon thee so fure, that it was impossible for thee to put out thy head into the light , or once looke abroad: this hast thou beene wont to complaine of to me , and to tell me, that thou wast almost stifled in extreme darknes, which made thee look so pale and wanne, to be filled with care and anxietie, that thou didst threaten to runne away from them, if ever thou couldst finde a fit oportunitie : thou didst make a shew then as if thou thoughtest thy selfe to be in great extremite, to be constrained to lead a virgins life like a second *Dianae*, kept in a closet of brasle or ^f Nectoman. c. iron, there to be fed up with interest mony and reckonings under the custodie of exact and cruell keepers : thou wouldest tell mee how strange and absurd a course they tooke, who loving thee so tenderly, and it being in their power to have frution of thee, yet durst not adventure upon thee, nor use their loves freckly, though they were Lords over thee, but kept themselves walking to keepe thee, and their eies continually bent upon the seale and the bolt without winking ; and thought in so doing they enjoy'd thee well enough,not in having benefit of thee themselves, but in barring others from having any part in thee, * like the dogge in the manger , that could neither eat ^{* proverbs:} barley himselfe, nor suffer the hungry horse to have any : thou wouldest also deride their parsimonie and warinessse, and which was more strange than all the rest, to see how jealous they were even of themselves, not knowing that some roguish servar or cosening steward , or cheating schoolmaster should secretly intrude himselfe , and domineer over that unluckie and unlovely owner, whist hee late watching his interest money, by the poore dimme light of a drie rush candle: How can this hang together, to complainre so much of them, and now to find fault with the contrarie?

*This Dialogue
is for the most
part an imita-
tion of Aristo-
phanes his Plu-
tus.*

Plutus. If you will rightly conceive of it, I thinke I may be well excused in blaming them both: for as Timons unthriftinesse and carelesnesse may be a strong argument how little account he made of mee; so, they that keepe mee prisoner, shut up in darknesse under locke and key, to have mee grow bigger, fatter and groser by their carefull heednesse, not once so much as touching mee, or bringing mee to light lest I should be seene of any, I hold them no better then fondlings and abusers of mee, in suffering mee to be eaten with rust, that never did them any wrong: nor considering that they must shortly take their farewell of mee, and leave mee to some other fortunate man. I neither commend these, nor those that are so ready to be ridde of mee, but they that take a moderate course betweene both, which is best of all, and neither altogether abstaine from mee, nor be utterly lavish of mee: consider of it, but thus, good *Jupiter*: if a man shoulde joyne himselfe in mariage with a yong wife, faire, and beautifull, and then carry no eye over her, but suffer her to gad abroad at her pleasure night and day, and accompanie with every one that would: nay more, should offer to perswade her to play the harlot, set open his doores, be bawde himselfe, and allare all hee could to come and visite her, could such a man be thought to love his wife? I am sure, *Jupiter*, you will never say so, that have to often beeene in loue your selfe. Againe, if a man shoulde joyne in wedlocke with an honest woman, and bring her to his own home, with purpose to beget children of her, and then neither touch her himselfe, though shee were a flourishing, and lovely damsell, nor suffer any other to come at her, or so much as to looke upon her, but keepe her a virgin, under locke and key, unfruitfull and barren, and yet profess himselfe to love her dearly, and gives instance of no lesse by the palenesse of his complexion, the fading of his flesh, and the hollownesse of his eies, may not hee be well thought to be out of his wits, it being in his power to do the part of an husband, and take frution of his mariage

*Richer compa-
red to a wife*

*e which are the
symptomes of
loue.*

bedde, and yet will suffer a lovely and well lookt virgin to pine and wither away as a Nunne in a cloister all the daies of her life. This is it that I complaine upon, when some disgracefully kicke mee out of doores, consume and exhaust mee idle, others keepe mee fast in fetters, as if I were some fugitive servant.

Jupiter. Let neither of these sorts of men trouble thy patience, they both are plagued according as they deserve : the one like *Tantalus*, neither eate nor drinke, though their mouth be drie, but continue still gaping upon their gold: the other like * *Phineus*, have their food snatched out of their very choppes by the * *Harpies*, before they can swallow it downe : but for your parr, get you packing to *Timon*, whom you shall now finde to be a man of much better temper.

<sup>u The sonne of
Jupiter and
Plote father of
Pelops, and
grardfather of
Agamemnon
and Menelaus,
who entertain-</sup>

Plutus. But will hee ever give over to set mee a running, as it were liquor out of a rotten vessell, and hast to powre mee out, before I can be all put in, to prevent an inundation left for want of meanes to exhaust mee, I should wholy choake and drown him up? certainly for ought that I can finde, I do no more but powre water into ^v the tubbes of the *Danides*, and vainly seeke to fill a concavitie that will hold nothing: but before I dan get in, almost all is runne out, the holes of the vessell have so wide a vent, that nothing can stop the passage.

<sup>w the unnatural-
ness of the act,
restor'd his son
to life, but him
they thrust into
hell, where hee</sup>

Jupiter. If hee do not now close up those gaps, that all may not gush out at once to give thee a present issue, hee may soone find his pelt & mattock again in the lees of the vessel, but for this time get you gone, and enrich him once more, And you, *Mercurio*, remember as you retuine to bring the

<sup>u continually
tormented with
extreme hun-
ger and thirst,
standing in a
cleare river un-
to the chinne.</sup>

A King of Acadia who was then punished by the gods, for putting out the eyes of his owne sonne, *& Ravening birds* with edges cleane, and wronke faces. Virg. *Enead.* y Proverb. Fiftie sisters the daughters of *Danaus*, King of the Argives, brother to *Egyptus*, who in one night slew all their husband, the sonnes of *Aegyptus*, except *Hypsipatra*, who saue her husband *Lynceus*. The rest were condemned for this wicked act, continually to poure water in ^b bell in tubbes boared full of holes in the botome, they are also calld *Belides* from their grandfathers.

² Giants with one eye in their fore-head, the sonnes of Neptune and Amphilite, and workemen of Vulcan, they are said by the poets to be the smiths that make Jupiters thunderbolts, and that mount Etna in Sicilie, which flames on the top with fire is their forge.

Love and riches are both blinde.
Riches come but slowly to the good:
But goe away nimble.

* A metaphor taken from horse-racers.

He must needs goe that the devil drivs.

The description of an inheritance.

Afured.

² Cyclops to us from ~~Asent~~, to sharpen our thunderbolt, and make it fit for use, for wee must needs have it new whetted upon a sudden.

Mercurie. Then let us be gone, *Plutus*. But what is the matter with thee now? what makes the halt? I have beeene mistaken in thee all this while, for I thought thee to be only blind, and now I perceive thou art lame also.

Plutus: I am not so at all times, *Mercurie*, for when I goe to any man as sent from *Jupiter*, I know not how, I fall lame, and so decrepitate on both legges, that I can hardly get to my journeies end, before the man grow old that is to enjoy mee: but when the time of my departure comes, you shall see mee with wings on my backe flic away more swiftly then a bird: * no sooner can the lash be given, but I shall have got to the end of the gole, and be proclaimed victor, when the beholders some times could scarce have any sight of mee.

Merc. I cannot beleeve thee in that: for I could name many unto thee, that as yesterday had not a halfpennie to buy themselves an halter, and this day come to be rich and wealthie men, drawne up and downe with a paire of white coach-horses, that never were worth an ass of their owne before: traverse the streets clothed in purple, with gold rings ontheir fingers, when I verily thinke, they scarcely beleeve themselves that their riches are any more than a dreame.

Plutus. Thats another matter, *Mercurie*: for I do not then goe upon mine owne feete, neither is it *Jupiter*, but *Pluto* that sets mee a worke to goe to them, who is also a bountifull bestower of riches, as his name imports: for when the time comes that I am to be conveyed from one to another, they enter mee first into wills and testaments, and seake them up surely, then they take mee by heapes and carrie mee away, after they have cast the dead man into some darke corner of the house, and covered his carcase within an old linnen ragge, which are readie to goe together by the eares for. In the meane space, they that are competitors

tors in the pris, stand gaping in the market place, as yong a ^a Expected.
 swallowes for their damme that hovers about them : but ^b Iliad. 2.
 when the seale is once taken off, and the string cut in two, ^c Obtained by
 and the writing opened, and my new master published base meanes;
 (whether it be some kinsman, or parasite, or obscenous
 slave kept for sodomiticall sinfullnesse, his masters minion,
 that still keepes his chinne, close shaven) in liew of so ma-
 ny and manifold pleasures which in his elder age hee sup-
 plied him withall, that worthy wight shall receive mee ^b The names of
 as a plentifull hire for his paines. Then hee whosoever he ^d slaves and ser-
 be, snatching mee up, together with the letters testament, ^e Names of
 carries mee away cleare, and instead of him that was lately ^f Princes and
 called ^b Pyrrhus, or Dromo; or Tibias, will now have his great men.
 name altered to ^c Megacles, or Megabyzus, or Protharchus, ^d Proverbe.
 leaving the other silly foole behinde him, gaping one upon ^e Those that are
 another with griefe of heart to see what a fish had esca- ^f base by nature
 ped their net, without swallowing downe any parte of the ^g can never
 bait: when he hath thus made mee sure to himselfe, (being ^h change their
 an ignorant soe, without wit or breeding, still fearing to be ⁱ conditions
 bound and whipt; but pricks ap his eares, and stands in as ^j though they be
 much awke of a mill house as of a temple) hee then growes ^k raised to the
 intollerable among his companions, wrongs the free-man, ^l greatest for-
 beates his fellow servants to prove if there be any such ^m tunes.
 power in him or not, till in the end, hee either drop into ⁿ It was a pa-
 some bawdie house, or set his heart upon keeping race- ^o nishment a-
 horses, or give himselfe up to be led by flatterers that will ^p mongst the Ro-
 sweare and stare he is more beautifull than ^q Nirous, an an- ^r mans to make
 enter gentleman than ^s Cecrops, or Codrus, a wiser man ^t their slaves
 than ^u Ulysses, and richer than sixtene such as ^v Cæsus, and ^w grande corne in
 so in a short space he shall be guld of all that which was so ^x a mill-house,
 long in getting, by so many perjuries, rapines, and deceits. ^y where they
Mercurie. You are in the right for that; but going as thou ^z were whipped
 doft, still on foot, without a guide, and being blinde withall, ^{aa} and lashed like
 I marvell how thou canst finde out the way, or learne out ^{bb} horses.
 to whom thou art sent by Jupiter, and take notice they are ^{cc} Necrom. c.
 worthy to be made rich. ^{dd} ib. k.
Plutus. Do you thinke I am able to finde them out? ^{ee} The wisest
Mercurie. ^{ff} The man and great-
^{gg} est Politician of
^{hh} all the Grecians.
ⁱⁱ Andriotes wasted.

Mercurie. I do not thinke thou canst: otherwise thou wouldest never have skipt over *Aristides* to bestow thy selfe upon *Hipponicus* and *Callias*, and many other Athenians, that never deserved to be made worth an half-penny: but what dost thou doe when thou art sent upon such an arrant? what course dost thou take?

Plutus. I wander up and downe like a vagrant, till I light upon one or other that lookt not for mee: and hee that first findes mee, carries mee away with him, returning many thankes to thee, *Mercurie*, for his unexpected good fortune.

Mercurie. Is *Jupiter* then deceived? who according to his good meaning imagineth thou makest none rich but whom he thinkes worthy?

Plutus. Hee may thanke himselfe for that, for he knowes well enough how blinde I am, and yet will send mee to seeke out a thing so hard to be found, and so long agoe vanished from having any beeing, that *Eurus* himselfe could hardly light upon it, it is so obscure and insensible: for which cause, there being so few good men to be found, and such swarmes of the worser, that they fill the citie from one end to the other, I may the more easilly meete with them in my progresse, and be circumvented by them.

Mercurie. But when thou art to forsake them, how canst thou escape with any ease, not knowing the way?

Plutus. My sight is then sharpe enough, and my legges well able to carrie mee off, onely for the time of my departure.

Mercurie. Let mee aske thee one question more: thy sight being defective, (for I will speake my minde freely), thy complexion discoloured, and thy limbis so feeble and decrepit, how comes it to passe that thou hast so many lovers, and that all men affect thee, thinking themselues fortunate if they can attaine thee, and their life livelesse, if they cannot enjoy thee: I have knowne some, and not a few, that have beene so farre besotted with thee, that they have cast themselves into the deepe sea, and from the top of steepes

*An Invitacion
of Theogoris.*

v. 176. & 176.

steape rocks doubting lest they were despiled by thee; because thou never wouldest vouchsafe to afford them any grace: & I am sure thou wilst freely confess, if thou knewest thy selfe, that they are all mad men to dote upon such a love.

Plutus. Do you thinke I appeare to them to be such as I am indeede; damie, blinde, vvith all my other imperfections? *Mercurie.* What else, *Plutus*, unless they be all as blinde as thou. *Plutus.* Blinde they see not, good *Mercurie*, but ignorance and error, which now-a-daisies are predominant, do cast a mist before their eyes: and for my owne part, because I would not appear altogether deformed, I put a lovely vi-sard upon my face, wrought over with gold, and thicke beset with pearle, and cloth my selfe with costly garments when I come unto them, which makes them thinke they see beautie in her owne colours, whereupon they fall so faire in loue with mee, that they even perish if they cannot enjoy thee: whereas if a man shoulde shew mee to them naked, & stript of my accoutrements, no doubt they would condemne themselves, for being so deceived, and for loving so unlovely and mishapen a thing. *Mercurie.* But when they are growne rich, and have put the same visard upon their owne faces, why are they yet deceived, and rather would lose their heads from their shoulders, then suffer themselves to be unmask'd by any: mee thinkes they shoulde not then be ignorant that thy comeliness was but counterfeit, when they have full sight of the inside.

Plutus. There are many things that afford mee good helpe, *Mercurie*, in this case.

Mercurie. What may they bee?

Plutus. At my first coming to any man, when hee sets open his doores to receive mee, these enter privily with mee, pride, follie, presumption, effeminacie, contempt, delusion, and infinite of the same stampe, which do so possesse

the soule of the silly fellow, that hee admires things not worthy of estimation, and covets after things that are to be eschewed, and doth to dote upon mee, that am the father of all this cursed crew, and continually attended by them, that hee would endure any thing, rather then suffer himselfe to be deprived of mee.

*Riches are slippery
perse.*

Mercarie. But thou hast another fault, *Plinuis,* thou art so nimble and slipperie, so hard to bee held, and so fleete in flying away, that thou wil give a man no fast hold, but like an eele or a snake, slip thorow his fingers I know not how : wheras povertie is apt to be apprehended; and quickly caught, having an hundred sort of fish-hooches, fastened to every part of thy bodie; wherewith shee suddenly catcheth hold upon all that come neare her, and will not easily be unloosed againe. But while I spend the time in this trifling talk, we have beeene forgotfull of that which wee had most reason to remember.

Plinuis. What is that?

Cleon. To bring treasure along with us, who is a principall partie in this service.

*A seller of
lamps in A-
thens, who was
very knave, and
dealt almost in
all kindes of
trades (as our
chandlers do) he
grew rich by
mixing lead
with the copper
of his lamps
and so cozened
the buyer. Scho-
last, on Ari-
stoph.*

Plinuis. Take you no care for that : I left him safe in the earth when I alsonded to you, charging him to keepe home, and the doore shut, and go open to no man, unless he heare mee call him, and then let him come to me. *Mercarie.* Let us then be travellinge towards *Attica* : take hold by my cloake and follow mee, unill weare come to the confines of the countree.

Plinuis. You doe well, *Mercarie*, to be my guide, for if you leave mee, I am like enough to be caught up by *Hyperbo-* *lus* or *Cleon*, as I rome I know not whither. But what noise is this I heare, as it were iron grating against a stope.

*A leather-sel-
ler one of the:
same stamp.* *Mercarie.* It is *Timon*, who is opening the earth hard by upon the side of a rockie mountaine. But what shall wee do with him? I see hee hath got povertie to him, and laboure, and sufferance and wisedome, and fortitude and a whole regiment of the farreranke, mustered up by hun-
ter.

ger:

ger: a troope of more worth than thou wilt be able to furnish him withall.

Plenus. Let us tarrie no longer then, good *Mercurie*. I pray you: for wee shall never do good of a man guarded with such attendants.

Mercurie. Jupiter hath otherwise determined, and therefore wee must not shrinke in the service.

Povertie. *Mercurie*, whither do you lead this man?

Mercurie. Wee are sent to *Timon* here, by *Jupiter* himselfe.

Povertie. Comes *Plenus* now to *Timon*, whom I entertained, and tooke up, when hee was in ill case, God knows, and utterly spent with riot and disorder? is povertie so contemptible a creature with you, and so fit a subject to receive injurie, that you come to deprive mee of the onely possession I thought my selfe sure of, and whom I had trainned up to all degrees of vertue, that *Plenus* may againe take him to his tuition, and then give him over to insolencie & pride, which will make him as effeminate base and foolish, as ever he was before, and so returne him againe to mee, no better that a ragged clout?

Mercurie. O *Povertie*, it is Jupers pleasure to have it so:

Povertie. Then I will give place: and you my old familiars, labour, wisedome, and the rest, follow mee, and hee shall soone finde what a friend he hath foregone, how true a companion in his labour, and how good a teacher of the best things: in whose societie, his bodie was healthfull, his minde valorous and constant, and hee lived like a man depending upon himselfe, and holding matters of superfluity, and the like to be, as they are indeed, nothing appertaining to him.

See the Cocke.

Mercurie. They are all departed, therefore let us drawe neare.

Timon. what are you, ye damned wretches, or what make you here, to molest a labouring man, that workes for his living? yea shall dearely buy it before you goe, base villains as you are, for with clods and stones I will let drive at you as fast as I can.

Mercarie. Forbeare good *Timon*, and cast not at us: mis-take us not: wee are not men: I am *Mercarie*, this is *Plutus* whom *Jupiter* hearing thy prayers hath sent unto thee: wherefore, in good time receive thy happy fortune and desist from thy labour.

Timon. I will make you bothe repent it, though yee be gods: for I hate all alike bothe gods and men: and this blind knave, whosoever hee be, shall soone finde to his cast the weight of my marrocke.

Plutus. For gods sake *Mercarie* let us be gone, the man is fare more than madde, and will do mee a mischiefe before I shall get from him.

Mercarie. Be not selfe vwill'd *Timon*, I pray you, but lay aside this fierauenesse and bitternesse: stretch out your hands, receive good fortune, be rich againe and the chiefe among the *Athenians*, live in despight of those ungratefull wretches, and no man happy but thy selfe.

Timon. I tell you plainly I have no occasion to use your trouble mee nor: this marrocke is iches enough for mee: and for all other matters, I thinke my self best at ease, when no man comes neare mee.

Mercarie. Good sir, will you shew your selfe so ill bred, as to return such a harsh and unmannerly answer to *Jupiter*: though you have some cause to hate mankind: that have dealt dishonestly with you, yet be not a hater of god by any meanes, considering how redie the gods have beeene to relieve you.

Timon. For your part, *Mercarie*, and so I say for *Jupiter*, I yeeld you heartie thankes, for the care you have had of mee: but for this *Plutus*, I will have nothing to do with him.

Mercarie. What is your reason for that?

Timon. Because hee hath beeene the meanes of the infinite miseries that haue betide unto mee, betrayed mee into the hands of flatterers; delivered mee up to those that lay in wait for mee, stirred up hatred against mee, undid mee with voluptuous pleasures, caused every man to envie mee, and

* Iliad. l. 15.
v. 202. Iris to
Neptune.

and at the last most treacherously and perfidiously forlook
mee : whereas honest povertie ^{The benefit of} exercised mee in manlike
labours, brought mee acquainted with truth and plaine dea-
king, furnished mee with necessaries when I was sicklie,
and taught mee to repose the hopes of my life onely in my
selfe, and to contemne all other things. Shewed mee what
riches I had by her meanes, which neither the flatterer by
faire speeches, nor the sycophant by subornation, nor the
people by their indignation, nor the judge by indirect sen-
tence, nor the tyrant by all his trecheries and policies are
able to deprive mee of. Wherefore beeing enabled by la-
bour, I dig in this plot of ground with a love to my worke,
and out of sight of those vilanies that are practised in the
citie, my mattocke furnishing mee sufficiently with food
to my content. Backe again therefore, good *Mercurie*, the
same way you came, and take *Plutus* along with you to *Ju-
piter* for I desire no more but this, to be a perpetuall vexa-
tion to all men from the yongest to the oldeſt everlastingly.
Mercurie. You are to blame in that, I must tell you, for
all men deserve not ſucha measure of extremitie: therefore
cast off this pettish and childiſh kind of humor, and accept
of *Plutus*, * gifts ſent from *Jupiter* are not to be rejected. * *Iliad* l. 3. v.
Plutus. Will you give mee leave, *Timon*, to tell you
truth? and will you not take it ill at my hands?
Timon. Speake then, but be ſhort: make no proeme, as the
damned Rhetoritians are wont to doe: for I am content to
heare a word or two from thee, for this honest *Mercurius*
ſake.

Plut. Your objections have bin ſo many, that perhaps they
require a longer answer than ſo: notwithstanding consider *Plutus excuseth*
with your ſelfe whether I be guilty of ſuch wrongs as you *himſelfe to Ti-*
have charged mee withall: for I have bin the author of all mon.
your greatest delights, honor, prerogative, ornaments, & all
the delicacies you ever enjoyed. In that you have bin reſpec-
ted, reverenced & affected by all mon, it was by my means:
if you have been abuſed by flatterers, the fault is not in mee,
for I have more cauſe to ſay I have bin ill uſed at your hands,

in prostituting mee basely to lewd and vile persons, that bewitched you with prayses, so to get mee into their fingers : at the last you say I proved treacherous towards you, when contrariwise, I may more justly condamne you, for driving mee away by all the devises you could imagine, and thrusting mee out of your houle by head and shoulders. Wherefore instead of costly rayment, venerable povertie hath put this pelt upon you : and *Mercurie* him selfe can witnessse with mee, how earnest a suiter I was to *Jupiter*, that I might never more come at you, for using mee so discourteously before.

Mercurie. But now, *Plutus*, you see hee is another manner of man, wherefore take a good heart unto you, and goe dwell with him; you *Timon*, digge as you did before, and do thou *Plutus* conveigh treasure unto him under his mattocke, for he will heare thee at the first call.

Timon. I am content for this once, *Mercurie*, to be rul'd by you, and to be made a rich man againe : for what can a man do withall, when the gods do so importune him ? but consider I beseech you, what a pecke of troubles you plunge mee miserable man into, ghat have lately lived most happily, and must now suddenly be indow'd with such a masse of gold, without doing any injurie, and taking so many cares upon mee.

Mercurie. Indure it all, *Timon*, for my sake: unlesse in your discretion you thinke it hainous to have your former flatterers burst with envie : for I will take my flight over mount *Etna*, and so into heaven.

Plutus. Hee is gone, I perceive by the fluttering of his wings : but abide thou there, or if thou like better of it strike with thy mattock into the earth. Ho treasure ! golden treasure I say, attend to this *Timon*, and deliver thy selfe to be taken up by him. Digge now *Timon* as deepe as thou canst, I will give way unto you.

Timon. Come on then my good mattocke, strengthen thy selfe for my sake, and bee not tired with provoking treasure to shew himselfe openly, out of the bowels of the earth:

earth: O miraculous *Jupiter*, and yee friendly *Corybantes*,
 and auspicious *Mercurie*, how should so much gold come
 hither? or is all this but a dreame? I doubt I shall finde it to *Proverb.*
 be but coales when I awake: nay certaintly, this is pure
 gold, ruddie, weighty, and lovely to looke upon? O *Gold*, p *Pindarus* Q.
 that deservest the best welcome mortall men are able to *Lymp. 1.*
 give thee, that glitterest as gloriously night and day, as the
 cleare flaming fire: come to mee sweete friend, and dearest
 love: well may I now beleive that *Jupiter* sometime tur-
 ned himselfe into a showre of gold: for what virgin would
 not with open armes embrace so beautifull a lover, falling
 into the roome thorow the roofe of the house? O *Midas*; q *The Cock*. m.
 and *Cræsus*, and yee consecrated gifts of *Delphos*, how *ib. q.*
 poore are you in respect of *Timon* and *Timons* riches, to *The Surveyor.*
 whom the *Persian King* is not to be compared: O my
 sweet mattocke, and my deare pelt, I will consecrate you ^b *The sheep-*
 as an offering to *Tan*, I will purchase the whole confines *heard: god.*
 of this countrie, and build a towre over my treasure bigge *Timons reso-*
 enough for my selfe alone to live in, and which I purpose *lution.*
 shall be my sepulchreat my death: and for the remainder
 of my ensuing life. I will resolute upon these rules: to ac-
 companie no man, to take notice of no man, and to live in
 contempt of all men: the title of friend, or guest, or com-
 panion, or the altar of mercie, are but meere toies, not
 worth a straw to be talkt of: to be sorrie for him that
 weepes, or helpe him that wants, shall be a transgres-
 sion and breach of our lawes: I will eate alone as wolves
 do, & have but one friend in the world to beare mee com-
 panie, and that shall be *Timon*: all others shall be enemies
 and traitors, and to have speech with any of them, an abso-
 lute piacle: If I do but see a man, that day shall be disfaul
 and accursed: I will make no difference betweene them
 and statuēs of stōne and brasse: I will admit no messen-
 ger from them, nor contract any truce with them, but
 so litatinesse shall be the maine limit betwixt mee and
 them: to be of the same tribe, the same fraterarie, the same
 people, or the same countrie, shall bee but poore, and un-
 profitable

profitable termes to be respected by none but fooles, let Timon alone be rich, and live in despight of all other, let him revell alone by himselfe, farre from flattery, and odious commendations : let him sacrifice to the gods, and make good cheare alone, as a neighbour conjoyned only to himselfe, discarding all other : and let it be further enacted, that it shall be lawfull for him onely to shake himselfe by the hand, that is, either when hee is about to die, or to set a crowne upon his head : and the welcomest name to him in the world is to be called *Manhater* : the notes and en-sigues of his conditions, shall be austericie, crueltie, frowardnesse, anger and inhumanitie : if thou see any man in the fire ready to be burnt, and he intreat to have it quencht, poure into it pitch and oyle: if any man be driven downe the stremme in a flood, and shall stretch out his hands to thee for helpe, give him a knock on the pate, and send him to the botome, that hee may never be able to put up his head againe: so shall they receive according to their desert.

^t Hee alludes here to the common forme and manner of publishing statutes and decrees in those times: so by and by again in the speech of Demas.

Timon the sonne of Echecratides, the Colytreean, hath published this law: and the same Timon in parliament hath confirmed it: so it is: so have we decreed, and will constantly persist therein. Now it would do mee good at the heart, to have all men take notice of mine abundant riches, for it would be as bad as a hanging to them to heare of it: but how comes this to passe? good god upon a sudden? how before Neero- remant. x. and by again whether were it best for mee to alcend this hill, and from the higher ground drive them away with stones, or dispence with mine owne order for once, and enter conference with them to their greater vexation, when they shall see themselves despised? It shall be so: I will therefore receive them and tarrie their comming: But let mee see: VVho is the formost man of the companies? who but "Gnathonides the flatterer": whose benevolence I craved not long agoe, and hee held mee out a halter, who had many times spewed whole tubfulls at my table, hee hath done well

^{y A common name for a parasite.}
The base condition of flatterers described.

well in repairing hirher to speedily, for hee is the first that shall repent it.

Gnathonides. Have I not alwaies said, that the gods would never be forgetfull of *Timon*, so good a man? Haile *Timon*, the comliest of all creatures, the most pleasing of all companions, and the flowre of all good fellowship.

Timon. And thou *Gnathonides*, the most ravenous of all vultures, and the vilest of all men.

Gnathonides. O Sir, you alwaies love to breake jests upon your friends, but where shall wee meete and sup together? I have brought you here a new song of the last edition which I have lately learned.

Timon. But I will first make thee sing a sorrowfull Elegie under this Mattocke.

Gnathonides. What's the matter now? dost thou strike mee *Timon*? beare witness, alas, alas: I warne the to appear at ^x Mars his hill, upon an action of batterie.

Timon. If thou tarrie a little longer, thou shalt have cause to warne mee upon an action of manslaughter.

Gnathonides. I will none of that: yet I pray you make mee a plaister of gold to lay upon my wound: for I have heard it hath an excellent vertue in staunching blood.

Timon. Art thou here yet?

Gnathonides. Nay then I am gone, and little joy shall it be to thee, of so courteous a man, to become so cruell.

Timon. What bald-pated fellow is this that comes next? it is *Philiades*, the impurest parasite that ever lived: this knave had from mee a whole Lord-ship, and two talents I gave his daughter to her marriage, because hee once com-^{Another Par-} mended my singing: for when all the company beside were silent, hee alone extold mee to the skies, and sware I had a sweeter voice than ever had swanne: but when he saw mee sickly a while agoe, and that I came to him to crave his re-liefe, the rascal fell a beating of mee.

Philiades. O impudencie do you now acknowledge *Timon*? would *Gnathonides* now be his friend, & play-fellow? wherefore his reward hath bin righteous, in respect of his

ingratitude: whereas I, that have beene his old acquaintance, brought up with him from a child, and of the same tribe, do yet so moderate my selfe, that I may not seeme to be an intrader. Haile noble Timon, and I bieech you free your selfe from these base flatterers that come onely to fill their bellies, and are indeed no better than cormorants. No man is to be trusted now adayes: all are unthankfull and wicked: I was bringing a talent along with mee, to helpe to furnish you with necessaries: but being upon the way, I heard of wonderfull riches that were come to your hands: wherupon, I made the caule of my visitation to be onely to give you good counsell, though I know you are indued with such wisedome, that you needed not to be advised by mee, but are able to tell Nestor himself what he hath to do.

*y An ancient
and wise Prince
of the Gre-
cians, wholiv-*

Mattocke.

*of extraordinary
man.* Phidiades. Help neighbours: this unthankfull man hath broke my head, bycause I counselled him for his good.

Timon. Behold a third man, Demes, the Rhetorician with a decree in his hand, who professeth himselfe to bee one of our kinred: I payed to the citie for this fellow, eleven talents in one day, which hee was fird in, and committed ~~untill hee shalld make payment~~: and for pitie set him at libertie: yet the other day, when it was his lot to distribute ~~the~~ dole money among the Erachthean tribe, and I came to him to crave my share, hee said he could not tell whether I were a citizen.

*x At the times
of publick places
or sacrifices,
there was diffi-
culty.* Demes. Allhaile, Timon, a bounteous benefactor towards your kindred, the bulwarke of Athens, and the ornament quantitie of most of Greece, the people, and both the counells are all assemby so every citty, expecting your comming long agoe: but first, I pray you, harken to this decree, which I have pend downe for you.

" For as much as Timon, the sonne of Ecbecratides, " the Colyean, a man not onely honest and vertuous, but " so wise and discreet withall, that his like againe is not to " be found in Greece.) hath evermore sought the good of the

*Extreme flattery.
y.
z In imitation
of the forme
as before.*

" the citie, and hath got the best prize at combating, wraſtling, and running at the Olympian games in one day, beside the race chariot and courſing horses.

" *Timon.* VVhy man, I never went to see the Olympian games, in all my life.

Demeas. What then? you may ſee them hereafter: and for ſuch matters as theſe, it is better the mention of them ſhould precede then follow. " Hee also fought bravely of late in the quartell of his countrie, againſt the Accabernes, and cut in pieſces two companies of the Lace-demonians.

Timon. What's that? I protest for my part, because I had no ſkill in armes, I was never yet inrold into any militarie compagnie.

Demeas. You ſpeak to poorly of your ſelfe: but wee might be thought unthankfull if wee ſhould not remember it: moreover: " By publishing Decrees, by giving good counſell, and by good command in warre, he hath procur'd no ſmall benefite to the citie: for all which confiderations, be it enacted by the counſell and the people, and the highest court of the citie, according to their tribes, and all the multitude in particular and generall, that a golden ſtatue ſhall be erected to *Timon* in the caſtle, and placed next to the image of *Minerva*, holding a thunderbolt in his right hand, and the ſun-beames ſhining about his head, and hee be crowned with ſeven crownes of gold, and this to be publikely proclaimed this day in the new tragedies of *Bacchus*: for thefe ſwift of *Bacchus* are to be celebrated by him this day: this ſentence is pronounced by *Demeas* the Rhetoritian, his kinsman in the neareſt degree of blood, and his ſcholler beside, for *Timon* is alſo a good Rhetoritian, & good at every thing elſe whatloever hee will. This is the Decree that I have framed for you. Moreover, my purpose is to bring my ſonne unto you ſhortly, and after your name to call him *Timon*. *Timon.* How ſhould that be, *Demeas*, when thou never hadſt any wife that I ever heard of.

The very imagination of inheriting Timon's wealth makes him build these castles in the air.

Demeas. But I meane to be married, god willing the next yeare, and will beget a child, and the infant that shall be borne, for it must be a boy, I will have called *Timon*.

Timon. I know not whether it will be your fortune ever to come to marriage, friend mine, if this blow with my Mattocke do but fall aright.

Demeas. Alas, alas! what meanest thou by this? dost thou tyrannize, *Timon*, and beate freemen, that art no true freeman, nor citizen thy selfe? but be sure of it, I will crie quittance winch thee out of haund one way or other: especially for burning the castle.

Timon. No such matter: for that thou feest stands unburnt, and therefore thou shewest thy selfe a plaine sycophant.

Demeas. But thou art rich, and hast broken in thorow the backe doore.

Timon. Neither is that broken up: and therefore thou art idle every way.

Demeas. But broken up it will be: and thou hast already got into thy hands all the riches that were within it.

Timon. Take one blow more for that.

Demeas? O my backe: what shall I doe?

Timon. Dost thou crie? I have yet a third blow to bestow upon thee if thou tarry, it would be a shame for mee, that could cut in pieces two companies of the *Lacedaemonians*

This is often used by Lucian for a fierce and truculent aspect, as in Icaromenip. &c. The North-winde. A Sea-god, and Neptunes trumpeter. An excellent painter.

without armes and should not now be able to confound one withered fellow: in vaine it was then, that I got the prize at *Olympus*, for wrastling and running: but who comes now? is it not *Thrasycles* the Philosopher? it can be no other: see how he stroakes his beard at length, lifts up his eie browes, and comes muttering somewhat to himselfe, looking like a *Titan*, and the haire of his forehead cast backe like some *Boreas* or *Triton* pictured by *Zenzius*: this man that hath such a grave countenance, such a sober gate, and is so succinct in his apparel: hee that in a morning will deliver you a thousand precepts for vertue, crie out upon them that are addicted to pleasure, and speake

speake in praise of frugalitie, as soone as hee hath bathed
and come in to supper, and his boy fill'd him one full
bowle (for hee loves a cup of good wine with all his heart)
as if hee drunke of the water of *Lethbe*, will pleasantly give
an instance contrary to his forenoone speeches, strike at the
meate like a kite at his pray, justle his next neighbour out
of his place, slabber all his beard over with sawce, and
cramme in like any curre dogge, hanging his head perpe-
tually over the platters, as if hee meant to finde out ver-
tue in the bottome of the dishes, and wipes them every
one with his fore-finger as cleane as a cup, because hee
would not leave a drop of sawce behinde him: hee is as
sure a cardat his cup as at his meat, and will be as drunke as
any ape, not onely to the heighth of singing, and dauncing,
but till it make him brabble, and fall out: then will hee
passe many speeches over the pot, and talke of nothing else
but temperance and sobrietie, when hee is all-to-peeces
himselfe, and brings out his words so scurvily, that all the
company laughs him to scorne: then falls hee to spew-
ing, untill at the last some take him away, and carrie him out
of the roome, though hee catchi hold upon some of the
wenches as strongly as hee can: but when hee is at the
best, hee shall subscribe to no man for lying, and audacioul-
nesse, and covetousnesse: he is the prime of all parasites, and
the easiest drawne to commit perjurie: imposture leads
the way with him, and impudencie followes after: yet
would hee seeme to be wholy made of wisdome, and eve-
ry way forth absolute and perfect. I will make him smoake
for it, as soone as hee comes, for his goodnessse sake. What's
the reason that *Thrasycles* hath beeene so slow in comming
to visit mee?

Thrasycles. I come not, *Timon*, with the same intent as
other men doe, which aime at thy riches, and runne them-
selves out of breath in hope to get silver gold and good
cheare by thee, expressing a great deale of flattery towards
a man so honest and plaine as thou art, and so ready to im-
part of any thing that is within thy power: as for mee,

A a 3

you

Große dispermu-
latson.

f The water of a fountaine in Athens which hath 9 spouts, and is therefore called Eryxenagyrus: it is also called Callirhoe.

Pausan. 1.1.

By no meaneſ.

*An indifferent
ſize for a ſcrip*

you know a piecē of barley bread will ſerve mee to ſupper ſufficiently, and no better viuals with it, than a ſallade of of time; and cresses, or if I liſt to exceed; a bit or two of powdred meat: my drinke is no other but cleare fountainne water, and this thredbare caſtlock I preferre before the richeſt purple you can deſire: but for gold I have it in no more estimation; than the rubbiſh that lies upon the ſea ſhore: for your ſake it is that I am come hither, leſt this miſchievous and moſt deceitfull poſſeſſion of riſhes ſhould corrupt you, which hath oftentimes beeene the cauſe of incurable miſchieves to many men: wherefore if you will be ruled by mee, take it and caſt it all into the ſea as an unneceſſarie clogge to a good man that is able to diſcern the riſhes of Philoſophie: I meane not into the maieſt sea, good Sir, but that you would goe into it as farre as a man is forked before the going forth of the tide, and ſuffer no man to ſee you but my ſelfe: or if you like not well of this take another course, which perhaps may do better: diſburden your ſelfe of it ſo ſoone as you can, leave not one halfe-penie, but diſtribute it to all that ſtand in need: to one man, five drachmes, to another, a pound, to a third a talent: but if any Philoſopher come in your way, you canhot upon your conſcience, but give him twiſe or thrice as much as any other: for my part I crave nothing for my ſelfe: but to beſtow upon my friends that are in want, and I ſhall hold my ſelfe well ſatiſfied, if you will but fill mee this ſatchell, which doth not altogether conteine two bushels of *Egiſus* meaſure: for a Philoſopher ought to be content with a little, & obſerve the meane, and never ſtretch his thoughts wider than his ſcrip.

Timon. I commend thee *Thrasycles*, for this in faith: but before I deale with thy ſcrip, let mee trie whether I can fill thy head with blowes and meaſure them out with my mattocke.

Thrasycles. ^g O Democracie, and lawes: I am beaten by a rebellious wretch in a free citie.

Timon. Why doſt thou complaine, my honeſt *Thrasycles*? haue

*g popular go-
vernment.*

have I deceived thee in thy measure? I am sure I put in
four quarts more than was thy due. But what's the mat-
ter of this? they come now tumbling in by heapes: there is
Blephar, and *Lacbes,* and *Gniphon,* and a whole rabble of
such rascalls as shall be sure to rue for it: I will therefore
ascend this rocke, and forbear the use of my mattocke a
while, which hath made mee over wearie, and lay as many
stones as I can on heaps together, and dung amongst them h *The Greeks*
called a vicerie
Blephar. You may give your selfe that labour, *Timon,* for *gotten without*
blood aquaunt.
wryg: and the
Latines, Incri-
enta victoria:
for which, O virgin only was dug to the Conquerour but not a Triumph. Lucian here
allude: to this, bringing in Timon desirous to triumph over his enemies.

LVCIAN,

L V C I A N,
HIS FEAST,
OR
THE LAPITHES.



Heare there was much adoe amongst you yesterday, *Lucinus*, at *Aristonetus* house at supper, and that certaine Philosophers made some speeches there, which begot so great a quarrell in the companie, if *Charinus* told mee true, that they grew at the last to blowes, and could not conclude but in blood.

Lucinus. How came *Charinus* to have such knowledge in the matter *Philo*, and was not amongst us?

Philo. Hee had it, as hee laid, from *Dionicus* the physician, and *Dionicus* I suppose was one of them that was at supper with you.

Lucinus. True: but *Dionicus* was not there loone enough to know how it began: for he came late in, about the midst of the brabble, a little before they fell to blowes, and therefore could not deliver any certaintie, not knowing whereupon the quarrell grew, that it should proceed so farre, as to end in blood.

Philo. For which cause *Charinus* wish't us to repaire to you, *Lucinus*, if wee desired to be fully informed in the whole carriage of the busynesse, for that *Dionicus* told him, hee was not there at the first: but that you knew all that was

was done to a haire, and remembred every word that was spoken, not carelesly suffering any thing to slippe from you, but attentively noting it with all diligence: wherefore you shall not escape us, without sweetning our lippes also with your daintie junkets, for to mee, no banquet in the world can be more pleasing than your reports: and the rather because wee may here feast together soberly and quietly out of danger of blowes or bloodshed, whether they be old men or yong, that shall so farre abuse themselves in driake, as to say or doe they care not what.

Lucinus. Why *Philo*, do you thinke it fit, that matters of this nature should be communicated to all men, and every thing publisch that is done in wine and drunke[n]esse? These kinde of busynesses ought rather to be committed to for-gethfulnesse, and construed to be the workes of the great god *Bacchus*, who will not suffer any of his *Orgies* to be curtailed or uncompleat: it is the propertie of ill conditioned perlons strictly to examine that which ought rather to be supprest in silence: and you know the Proverbe: *I hate a Odi memorem memorative companion*: Neither hath *Dionimus* done well compotosem. in making it knowne to *Charinus*, or in scattering abroad what past among philosophicall perfsons; and for my part I will not speake a word of it.

Philo. Do you make the matter strange *Lucinus*? betwixt you and mee, it shall not be so, for I am sure of this, that you are in a greater longing to tell it, than I to heare it: and I do not thinke, but for want of auditors, you would be glad to creepe to some pillar or statue of stong and there poure it all out with open mouth, if I should but offer to leave you, I know you would not suffer mee to stir a foote from you untill I had heard it all: but would come to mee, follow after mee, and increat mee to tarrie it out, I will therefore be as strange to you as you to mee, god speede you well, if you be so minded, wee will be gone to heare it from some other, and not be beholding to you.

Lucinus. Nay, rather than you should take it ill, I will hazard the telling of it all, if you be desirous to heare

it: but I would not have you make all the world acquainted with it.

Philo. Either I have forgot *Lucinus*, or you will be the apter man your selfe to disperse such newes as this, and therefore you neede not to intreat mee that: but tell mee first: did *Aristonetus* make that feast for the marriage of his sonne *Zeno*?

Lucinus. No, but hee gave his daughter *Cleantus* in mariage to a young student in Philosophie, the sonne of *Eucritus* the Usurer.

Philo. He is a prettie youth indeed, but a little too young, nor yet ripe enough for marriage.

Lucinus. I know not where hee could have matcht her better: for hee seemes to be a well governd young man, and to have a good liking to learning: beside, hee is the onely child of *Eucritus*, who is a rich man, and therefore choice was made of him for a bridegrome before all others.

Philo. *Eucritus* riches had beene motrice sufficient to make up the match: but who were the guests *Lucinus*, that were bid to the feast?

Lucinus. I cannot tell you the names of them all, but for Philosophers and learned men, which I thinke you are most desirous to heare of, there was old *Zenochetus* the Stoick, and with him came *Diphilus*, surnamed the Labyrinth, for hee was tutor to *Zeno*, *Aristonetus* sonne. Of the rest of the Peripatetikes, came *Chodemus*: dost thou not know what a wile-mouthyd fellow, that wrangler & his schollers call him the sword and dagger. There came also *Hermes* the Epicure, who was no soother with the doore, but presently the Stoicks began to looke a scorne, and turned the one shoulder towards him, that all the companie might perceive how bitterly they abhord him, as if hee had bee ne
The set two sets
are directly op-
posite one to the
other, the Sto-
icks professing a
brutenesse and
austeritie of
life, the Epicure
affirming plea-
sures to be the
chief felicissime.
*philosophers in-
vited to the
feast.*

These two sets
are directly op-
posite one to the
other, the Sto-
icks professing a
brutenesse and
austeritie of
life, the Epicure
affirming plea-
sures to be the
chief felicissime.
Opposite to the
Epicure, was
the Platonist,
who was also invited,
his

histutor; a grave man, & of a comely personage, expressing a great deale of moderation in his countenance, he is commonly called by the name of *Canon*, because of the true direction of his judgement, when hee came in, they all rose up, and saluted him as the better man, and the presence of the precious *Io* was as welcome to them, as if some god had appeared amongst them: it was now time to sit to meate, for almost all the guests were come: on the right hand as you enter the roome, the women tooke up all the seats on that side, for they were many, and among them the bride, covered with a vail from top to toe, and environed round with a whole flocke of females: right before the doore sat the rest of the companie, every man in his degree: over against the women: first sate *Euritus*, and after him *Aristenetus*: then the question was, who should sit next *Zenothemis* the *Stoicke*, because he was an old man, or *Hermo* the *Epicurus*, for he was the priest of *Castor* and *Pollux*, and one of the best gentlemen in the citie: but *Zenothemis* had soone assueld that doubt: for *Aristenetus*, said hee, if you think mee to be no better a man than this fellow *Hermo*, who to speake no worse of him, is one of *Epicurus* selfe, I will be gone and leave all your feaste to your selfe, and with that calling his man, made as though hee would depart: But *Hermo* answered, nay carrie, and take the better seate, good *Zenothemis*, though it had beeene good manners in you to have given place, if for no other respect, yet because I am a priest: speake of *Epicurus* as ill as you can: I scorne, said *Zenothemis* an *Epicure* priest, and so sate him down, and next to him, for all that, sate *Hermo*: then *Cleodorus* the *Peripatetike*, then *Io*, and next to him the bridegrome, then my selfe, and after mee *Diphilus*, and beneath him *Zeno* his scholler: then the Rhetorician *Dinysdorus*, and *Heftius* the Grammatian.

Philo. Good god, *Lucinus*, call you this a feaste? you may rather terme it a schoole of many learned and discreet men: and I commend *Aristenetus*, for inviting men of such wisdom to take part of his good cheare at such a joyfull

meeting, filling up his feast with the prime fleasies of every sect, not making choice of one, and leaving out another, but coupling them all together for companie.

Lucianus. Indeed, friend, many rich men use not that circumspection: but hee hath beene alwaies inclin'd to learning, and hath spent the most part of his time in conver-sing with such: but to the matter: wee did eat our meate in great quiet for a while, and plentifull provision was made for us: I neede not rehearse the sundrie sorts of brothes, baked meats, and banqueting dishes that were prepared in abundance: but whist wee were busie at it, *Cleodemus* bowing his head to *Io*, see you not, said hee yonder old fellow, meaning *Zenothemis* (for I over-heard him) how fast hee crammes it in, that all his coat is covered over with slabber, and vwhat a deale of meate hee hath given to his man that stands behinde him, thinking no bodie lookes upon him, nor remembraunce vwhat companie hee is in? I pray you shew it to *Lucianus*: that hee may be witness wiþ us; but I needed no information from *Io*, for I saw it plaine enough before. No sooner were these words out of *Cleodemus* mouth, but in comes *Alcidamus* the Cynick unsent for, and instead of some pleasing insinuation, bolted out this old worne proverbe, *Menelans* comes though not invited: but all the companie thought it an impudent part, and replied agaïne with verses of the same stampe: one said, thou art a foole *Menelans*: another, but *Agamemnon Acreus* sonne, was not well pleased with this, and other conceited jests fit for the occasion: but all with a low voice, for no man durst make him any open answer, they stood in such feare of *Alcidamus*, who was so notorious a brawler, that he would make more noise than all the *Cyniaks* besides, and for that gift was terrible to all men: but *Aristocles* bade him welcome, and wisht him to take a stoole and sit downe by *Hespiens*, and *Dionysodorus*, which he refused, saying, it was a meere womanish devise to sit upon chaires and stooles, or to feast as you do now, lying almost along upon a soft bed, and a purple

II. 6.

II. n. 109.

II. a. 29.

purple coverlet spread under you : I meane to take my
meate standing, and vvalke about at pleasure, if I be wea-
rie, I vwill spread my mantle on the floare, and there lye
downe opon one elbow, like the picture of *Hercules* : As *Hercules* is
it please you, said *Aristænus*, and so hee began to tra- ^{commonly so}
verse his ground, taking his supper like a ^b Scythian, fleer-
ing continually from place to place, to see vvhile he could ^b A wandering
fiade best pasture: thus vwandred hee like a vagrant among ^{nation who kept} no constant a-
the waiters that brought in meate, eating and prating all bode in any
at once about vice and vertue, scoffing at gold and silver, place.
and asking *Aristænus*. vwhat hee vwould give for so ma-
ny earthen pots of the same making, that should be of e-
quall vveight, but vwhen hee began to be troublesome,
Aristænus stopt his mouth for a time, by commanding
his man to fill him a great cup of wine up to the brimme: this hee thought hee had done for the best : but little did
hee know how many mischieves that bowle vwould bring
after it : *Alcidamus* tooke it, and vvas silent for a while:
but afterwards, casting himselfe upon the floare, as hee
before said hee vwould doe, lay along halfe naked upon
his elbow, and held the pot in his right hand, as *Hercu-
les* is painted drinking vwith *Phalus*: then the cup be-
gan to walke merrily among the rest of the companie, ^{c A Centaure,}
there was drinking and talking of all bands, till lights ^{the son of Ixi-}
were brought in . In the meane time I perceived the ^{on, begotten on}
boy that waited upon *Cleodemus*, a prettie lmitke youth, ^{the cloud, which}
and a vwell faced cuppe-bearer, sometimes smile a little, ^{hee embraced}
(for I must tell you all, even the very appendancies to ^{instead of Juno,}
the feast, especially, if any thing vvere done that might ^{who entertain-}
move delight) I therefore watcht as narrowly as I could, ^{ed Hercules as}
to finde out what it vvas hee smiled at : and not long af-
ter hee came to take the cup from *Cleodemus*, vvhich gi-
ving him a crush on the finger together vwith the cuppe, ^{hee went to Pi-}
gave him, I thinke two pieces of silver: the boy, at ^{rithous wed-}
the crush of his finger smiled againe, but I imagine hee ^{ding.}
vvas not aware of any money: for, receiving it not, the
pieces fell downe and clattered in the floore, vvhile
B. b. 3 at

at they both blusht exceedingly : yet they that were next knew not whose money it was, the boy denying that hee let fall any, and *Cleodemus*, neare unto whom the noise was, would not acknowledge hee cast any downe: so it was let slippe, and nothing said of it : for there were not many that saw it, but ouely I thinke *Aristanetus*: for within a while after, the boy was sent packing out of the roome, and an old withered fellow, I thinke some muleter, or horse keeper, commanded to waite in his place : thus the matter was hush't up, which would have beene a great discredit to *Cleodemus*, if it should have beene knowne openly, & not smothered, as *Aristanetus* discreetly did, imputing it to much wine: but *Alcidamus*, the *Cynike*, who by this time had got a pot in his pate, when hee had learned out the name of the bride, commanded silence with a loud voice, and turning himselfe towards the women : a health to thee, O *Cleantus*, said hee, and *Hercules* be thy good guide : and when all the companie laught at him, laugh you, said hee, base scabbs, because I drunke to the bride in

The Cypickes
honoured Hercules above all other gods, whom they would likewise seeme to imitate in their manner of life, going barefoote, wearing only a mantle about them, and a club in their hands. The name of our god *Hercules*? I would have you know this, if shee pledge mee not, shee shall never be mother of such a sonne as I am, of firme strength, free minde, and able bodie : and with that shewed his naked limbes so fatre as was beyond all shame: whereat the companie laught again: but hee rising up in rage, cast a crabbed countenance upon them, as if his fingers itcht to have a bout with some of them, and no doubt some or other should have paid for't, if in the very nicke, a huge tart had not beene served in which drew his eyes that way, and made him grow more calme, and his anger well allaid : for hee walke the round still the same way it went, and cramm'd in as fast as hee could: by this time most of the companie was drunke, and began to roar a pace: *Dionysodorus* made some speeches by fits, & was commended by the servants that stood behind: *Hestius* the Gramenarian spake verses, making a mingle mangle of *Pindarus*, *Hesiodus*, and *Amaceon*, out of them all to patch up one absurd poeme : and these verses were ever

ever in his mouth prophesying what would succeed: their shields did clatter one against another: and mens wofull cries, and joyfull shrowts were heard there both at once: *Zenothebus* read somewhat out of a little booke which his man brought with him: but in the distance, as many times it happens, before the comming in of the second course, *Aristaeus*, unwilling to have that time lost without delight, call'd for his jester to come in, to say or doe somewhat to make the companie merrie: and prefendy comes an ill-shapt fellow, with his head shav'd all over, except a few haire that were left standing upright upon the top of his pate, who began to dance and shew tricks, turning himselfe every way to appeare the more ridiculous, huddling up many verses together which hee pronounced in an Egyptian kinde of dialect, and in the end he began to breake jests upon the companie, every man laughing at what was said, and tooke it all in good part, but when hee thought to be as bold with *Alcidamus*, and called him the 'little curre' of *Malta*, hee grew angrie, being not well content with him before, because hee saw hee was pleasing to the company, and retaining them in beholding his sports: wherefore suddenly casting off his cassocke, hee challenged him to cusses, which if hee refused, hee threatened to make him feel the weight of his cudgel: whereupon poor *Saryson*, for so was the jester named, settled himselfe to buffets: and better sport in this world could not be made, than to see a Philosopher oppose himselfe against a jester, to strike and be striken againe by such a fellow as hee: the companie were some ashamed, and some laught, untill *Alcidamus* gave over in the plaine field, quite beaten out of the playe, a poone fellow, put upon him of purpose, which made them all laugh heartily, & sat that very instant *Dismas* the Physician came in, a dñe after the combatte: for hee was constrained, as hee said, to say somewhat longer than hee thought to have done, to give phisick to *Polyperpon*, the madman Musician, who was lately taken with a phrensy, and heold vsse: merricke jest that befell him upon that occasion: for comming,

*e jesters and
mimicks were
in those times
all of this cut.*

*f The Cynicks
were so called
from κυνη, a
dog, because of
their scurrilous
and curribl hum-
mors: this pro-
perty signifies
such a dogge as
wee call a soy-
sing curre.*

*A tricke of a
madman.*

comming, as hee said, into the roome to him, not thinking to have found him in his fit, the sickle man suddenly rose up, and locking the doore upon him, drew his sword, and delivering his pipes into his hands, commanded him to play, and because he would not, began to beat him; holding a lash in his hands aloft over him: being in this extremitie, hee devised to put this tricke upon him: hee challenged him to play upō the pipe with him for a wager, which should be for a certayne number of stripes, to be given him that did worst: and when he had plaid first, (but ill-favouredly enough god knowes) he delivered him the pipe, and tooke the lash into his owne hands: and stepping suddenly to the sword, cast it out of the window into the open court, and calling in neighbours to breake open the doore, by that meanes escaped: then hee shewed the prints of the blowes hee had received, and some blacke and blew spots upon his face. This narration of *Dionicuſ*, was as pleasing as all the gesters merriments, and so hee thrust in by *Hestius*, and supt upon the remainder of that was left. And no doubt it was the providence of some god, that sent him so seasonably amongst us, to do good offices for the companie in businesſes that fell out afterwards: for suddenly in the midst amongst us all appeared a servant, ſent, as he ſaid, from *Etaemocles* the *Stoicke*, with a little writing in his hand, which he told us his master commanded him to read publikey, that all the companie might heare it, and then come backe to him againe: which when *Aristænetus* had given way unto, -hee went nearer to the light, and there read it.

*A marriage
song.*

Philo. Was it any thing tending to the commendation of the bride, or ſome *Epithalamium*, which are used to be made upon ſuch occaſion?

Lucianus. Indeed I had thought it had beeene ſome ſuch matter, but it fell out otherwife, for the contents of the writings were theſe. *Etaemocles* the Philosopher, to *Aristænetus*: How I stand affected to feaſting, the whole course of my fore-paſſed life, can give large teſtimonie: for though

" thought I am daily invited by many, far richer men than
 " your self, yet can I by no means indure to be drawn unto
 " it, knowing how subject such meetings are to disorders
 " & drunkenesse: but you are the man, above all others, I
 " have most reason to complaine mee of, whom I have so
 " long observed, with all carefull diligence, and now not
 " thought worthy to be numbered amongst your other
 " friends, but the onely man that could have no part with
 " you, though dwelling so neare a neighbour to you, which
 " makes my grieve the greater, that you should shew your
 " selfe so unkinde: I repose felicitie, neither in the limbe of
 " a wild boare, nor in the leg of a hare, nor in a piece of a
 " march-pane: I can have all this plentifully from others,
 " that are not to learn their duty: for I was this day invited
 " to supper by my scholler *Pammenes*, where I should have
 " fared richly: but, like a foole, I reserved my selfe for you,
 " and you have utterly pretermitted mee, & imparted your
 " good cheare to others: very good: for you are notable to
 " discerne the better frō the worse, nor have yet attained
 " the apprehensive faculty: but I know who are the men
 " that have wrought mee this, it proceeds all frō your rare
 " Philosophers, *Zenothemis* & the *Labyrinth*, whose mouths,
 " without envy be it spoken, I am perswaded I could quick-
 " ly stop with one poore syllogisme: let any of them tell
 " mee, if they can, what Philosophy is, or the first elements
 " of learning: the difference betwixt a strong disposition
 " and a habit, or, not to speake of more difficult points,
 " what is " a horned reason, what a *Sorites*, what a colle- h. A dilemma.
 " ctive argument: but much good may it do you with
 " them: I that hold only goodnessse to be happinesse, can ea-
 " sily digest these indignities. And to cut of all excuse, you
 " may fortune hereafter to fly unto, as to say, you had for-
 " got mee among so great a multitude, or that you had so
 " many matters in your head, [I tell you, I speake to you
 " twice this day: first in the morning at your house, and
 " afterwards, when you were sacrificing to *Castor* and
 " *Pollux*, if you thinke it much I should take offence

*An impudent
and foolish let-
ter of a grave
Philosopher.*

King of Calydonia. " for losing a feast, do but remember *Oeneus*, and you shall see how angrie *Diana* was, because he omitted her alone from being a guest at his sacrifice, and feasted all the gods besides: *Homer* speaks of it in this manner:

Il. 1. 533.

*Either he forgot, or not regarded,
Which great neglect was wrathfully rewarded,
and Euripides,*

*Calydonia is a pars of Pelops countrie found
By searight opposite to us, a fertile happy ground:
And Sophocles,*

*A monstrosus swine was into Oeneus land
Sent in revenge, by great Diana's hand.*

*k This bore
was afterwards*

*blameby Mele-
ager and his
companie.*

Ovid. Met. 8.

" These few verses, out of many, have I produc't, that you may know, what a man you have relinquish't to entertain " *Diphilus*, and committed your soane to his tuition: very " good: indeed he is sweete and loving to the young man, " and couples with him for affection sake & bat if it were " not a shame for mee to deliver such filthy matter, I could " tell you more, which you may learne if you will from " *Zophrus*, his schoolmaster: for it is true: but I have no " desire to be troublesome at your marriage feast, nor to " accuse others of crimes so abominable: though *Diphilus* " have beeene thought worthy to deprive mee of two " schollers, yet for Philosophers sake, I will be silent. My " servant I have commanded, that if you should offer him " any part of your wild boare, or of your venison, or of " your banqueting dishes, in way of excuse for my not " being at supper with you, that hee should not receive it, " lest hee might be thought to be sent for that purpose. Whilst this letter was reading, I protest unto you, good friend, that the sweat ranne downe my face for very shame, and I wisht that even the earth would open and swallow mee up, when I saw how the companie laught at every word they heard, especially such as knew *Euramocles* to be a gray headed man, and to carrie such a shew of gravitie: and

*There want not
such in these
times.*

and I mused how hee could conceale himselfe , being such a one , and cosen others onely with the length of his beard, and his formall countenance : but as farre as I could gather, *Aristanetus* left him out, not as carelesse, but doubtfull lest hee woulld not come at him if he were invited, nor expose himselfe to such a man, where he thought best not to tempt him at all: when the servant had done reading, all the guests cast their eies upon *Zeno*, and *Diphilus*, to see how pitifull and pale they looke upon it, their very countenance bewraying the guilt of the crime that *Etaemocles*, laid to their charge, which much troubled *Aristanetus*, and fill'd him with vexation : notwithstanding, hee wist us to drinke and be merrie, setting as good a face as hee could upon the matter, and with a little smile, sent away <sup>1 Chiese founders
ders of she selfe
of the Stoicks,</sup> the servant , saying , hee would be carefull to looke to such matters: soone after, *Zeno* conveyed himselfe closely from the table, his schoolemaster beckoning to him to be gone, because it was his fathers will. But *Cleodemus*, who had long looke for some occasion to be doing with the <sup>m The sonne of
Oeneus and Al-
thaea, who ha-
ving flaine with
the holpe of his
companions, the
monstrous boare
sent by Diana,
which miserably</sup> *Stoicks*, and was even mad with himselfe that no oportunitie was offered, had now good hold given him by this *E-* ^{maſted bu fa-} *pistle*. These are, said he, the rare workes of the excellent ^{ther's countrie,} *Chrysippus*, admired *Zeno*, & famous *Cleanses*, miserable <sup>gave the head
of it to Atala-</sup> poore stuffe, bare questionsonely, and seeming philosophie: <sup>ta the daughter
of Jafius King</sup> for any matter else, the most of them are but such as *Eta-
mo-
cles*, whose Epistles you see how well they become a man ^{of the Argives,} of his yeares, concluding *Aristanetus* to be *Oeneus*, and *E-* ^{shee being the} *tæmocles Diana*: a proper peece of worke, and well becom- <sup>first that had
drawne blood of</sup> ming a marriage feast : but *Hermo* (who late next above ^{him : which} him, and I thinke had heard of a wilde twine that was creſt ^{Plexippus and} for *Aristanetus* supper, & therefore thought the *Calydonian* ^{Toxeus his} boare might be opportunely remembred) I beseech you ^{unkleby the mo-} *Aristanetus*, said he, send him the first cutting, lest the old <sup>therside great-
ly stomaking,</sup> man should pine for hunger, & consume away as did <sup>would have taken it from her, but hee opposing himselfe against them faw them both, for
which cause his mother threw ike fatal brand, by which ike destinies had proportioned the
length of his life into the fire, and so as that consum'd he wasled away addised.</sup> *Me-* ^{Ovid. Met. 8.}

leager although it be all one to him, for *Chrysippus* holds all these things to be indifferent. And dare you mention the name of *Chrysippus*, said *Zenothemis* (rousing up himselfe, and roaring it out as loud as he could) and by the absurdite of one onely man, I meane that unworthy Philosopher, *Etaemoles* the sorcerer, conclude against *Cleanthes*, and *Zeno*, men of such profound wisdome? what are yee your selves that you censure so audaciously of others? didst not thou *Hermo* clip of the haire that was upon the heads of *Castor* and *Pollux*, which was all of gold, and for that fact delivered to the tormenter to be punished? and didst not thou *Cleodemus*, abuse the wife of *Sosratus* thy scholler and being taken in the manner, didst, suffer shamefully for it? cannot you keepe silence of others, that know so much by your selves? but I was never bawd to my owne vwife, said *Cleodemus*, as thou art: nor ever tooke any nevv schollers exhibition into my hands as a pawne, and forswearit vvhenn I had done: nor set out inoney to loane for foure groats interest, nor persecute my schollers, if they paid mee not at their day: but thou canst not deny, said *Zenothemis*, that thou soldst *Criso* a drench to poysen his father vvitall: and taking up the bowle to drinke, cast all hee left in it betweene them, almost halfe a cup: vvhерof *Io* had part for neighbourhoodsake, and vwell worthie of it: but *Hermo* stooping forwards, vvip'd the wine of his pate, shewing all the company how hee was assed: *Cleodemus* for vwant of a cup, to answer him the like, spit in *Zenothemis* face, and laying hold on his beard with his left hand, vvas about to give him a boxe on the eare, which sure would have kill'd the old man, if *Aristonetus* had not held his hand, and stepping in beyond *Zenothemis*, let himselfe betweene them to divide them, by his interposition to make them keepe the peace: vvhile this busynesse vvas in hand, many cogitations came into my head: first, that to know learning was to little purpose unlesse a man did frame his life the better thereby: seeing now, men that were

*n The Dioscuri
brothers to He-
lena.*

*The Cocke. a
Bravely done of
Philosopher.*

*There is good
use to be made
of other mens
ill actions.*

so

so excellent at speaking, shew themselfes so ridiculous in their actions: next, I began to doubt, lest the common saying should be true indeed, that learning brings them out of their right mindes, who apply themselves onely to their booke, and perpetually ponder upon them: for among so many philosophers as were there, a man could hardly cast his eye upon any that were free from taxation, but some were filthy in their actions, other more filthy in their speeches: neither could it be imputed all to drunkeenesse, considering what *Etaenocles* a fasting man had written: but all was turned the cleane contrarie way: The vulgar, eate their meate orderly not scene either to exceed in drinke, or to behave themselves unmannerly: onely, they laught, and could not chuse, I thinke, but censure them, whom they before admired as men of worth, in respect of their habit: but the wise men were past all shame: they raild, and were drunke, and scolded, and went together by the eares: as for the admirable *Alcidamus*, hee shewed himselfe so shamelesse a knave, as to pisse in the midst among them, without reverence of the women. And certainly a man could not likken this feast to any thing better, then to that which the Poets speake of the goddesse *Eris*: for shee being not invited to *Pelens* wedding, cast an apple into the roome amongst them, which occasioned all the stirre that was at *Troy*: in like manner, *Etaenocles* cast his epistle into the companie instead of an apple, to worke such another mischiefe as the *Trojan warre*: for *Zenothemis*, and *Cleodemus* would never give over brawling, though *Aristonetus* late betweene them. It is enough said *Cleodemus*, for this time, that you are prov'd to be unlearned persons: to morrow I will revenge my selfe in such manner as it should be: for answer mee, *Zenothemis*, if thou canst, thy selfe, or the doughtie *Diphilus*, in vvhat respect you say the possession of riches is a thing indifferent, and yet care for nothing so much as to get more: this makes you intrude your selves among the rich, to become usurers, and set

None shew
themselves in
passions or ridi-
culous as they
that pretend
most wisdome
and greatest
gravity.

The goddesse
of contention.
The father of
Achilles, upon
the golden apple
was this inscrip-
tion, let it be
given to the
fairest which
Paris judged to
be Venus, for
which shee be-
stowed upon him
Helena, which
was the occasion
of the Trojan
warre.

forth money to loane, and to teach young men for money: again you hate pleasure, and exclaine against Epicures, and yet do, and suffer all manner of filthinesse for pleasures sake: if a man invite you not to his feast, you will take pepper in the nose, if you be invited, you will gorge your selves and cramme in till your guts do cracke, beside what you give away to your servants: and with that word, he snatcht at the napkin which *Zenothemis* man had about him, (for it was full of all sorts of good flesh) which hee would have loosed, and cast them all into the floare, but the fellow held hard, and would not let it goe: well done, *Cleodorus*, laid *Hermo*: let them tell mee now, why they crie out against pleasure, and yet strive for it more than any other? no, said *Zenothemis*, but do thou tell mee *Cleodorus*, in what respect thou holdest richesto be not indifferent: no said hee, but answer thou mee, and thus they were at it a great while, till *Io* stopt forth and said, I pray you be silent, & I will propose a fit argument to be handled at this present, onely, you shall speake your mindes every man without contending, and listen, as if you were busie at disputation in the presence of our *Pluto*. All that were present praised him for this: especially *Aristonetus* and *Eucritus* hoping now to be freed from their vexation, insomuch that *Aristonetus* shifted into his owne place againe, expecting nothing but peace: then came in that service, which is called, the ¹ accomplishing of the feast, which was to every man a fowle, a peece of the boares flesh, a hare, a fish fried, and sugar cakes: eat what they would, and the rest they might carrie away: yet every man had not a private platter to himselfe, for *Aristonetus* and *Eucritus* had but one dish in common betwixt them, and either of them was to take that for his part which was next to him: in like manner another dish was in common betweene *Zenothemis* the Stoike and *Hermo* the Epicure: the next in order were *Cleodorus*, and *Io*, after them the bridegrome, and my selfe, and then *Diphilus*, who had two parts set before him, for *Zeno* his scholler, that should have beene his partner, was risen

q with me the second course.

risen from the table, remember this good *Philo* for much matter depends upon it.

Philo. I will not forget it I warrant you:

Lucinus. Then said *Io*: the first speaker shall be my selfe, ^{The speech of Io} if it please you: then pausing a little: it were most seemely ^{the Platonist.} for mee, said hee, in the presence of such men, to speake of *Ideas*, and incorporalities, and the immortalitie of the soule, but because I would not be oppugned by Philosophers which hold otherwise, I will forbear, and speake my minde of marriage: for I hold it the best course not to marry at all, but to be ruled by *Plato* and *Socrates*, and bestow ^{See true Hist.} our love upon boies: for such are the onely men that attain ^{1. 2. b. &c. e.} the perfection of vertue: but if marrie wee must, let us ^{Spoke like a} take *Plato's* course in that, and have our wives in com- ^{Platonist.} mon, for so shall jealausie be avoided: They all burst out in laughter at this, as spoken in a season most unseasonable: for *Dionysodorus* said to him for shame give over this rusticall and barbarous speech where can wee finde jealousie now, or in whom? are you a prating you rogue, said the o- ^{The Gramma-} ther? and I thinke *Dionysodorus* paid him in the same coine ^{trans ridiculous} againe. But honest *Hesiodius* the Grammarien, peace, said ^{bluffe.} hee, and I will read an **Epithalamium* amongst you: and so began to read his elegie, which was this, as I remember: "Such is the daughter of *Aristaeus*, divine *Cleanthis*, curiously brought up in his house, as a Queene, the prime of all virgins, surpassing *Venus* or the moone: and haile bridegrome the worthiest of all worthies, more puissant than *Nereus* and *Thetis* sonne: this bridall song shall often bee chaunted over in praise of you both: At this they were all ready to burst, as good reason they had: but now the time was come to take away what was set on the table: so *Aristaeus* and *Eucnitus* tooke either of them what ^{shought not} ^{worthy to be put} ^{into the like in} ^{English, yet for} ^{the readers sa-} ^{satisfaction; I have endeavoured to make it express the indencesse of the Greek as neare as I can.}

Divine Cleanthis choicely like a Queene. ^{Arabi de gromo heire of yong mer. b. st in truth.} Bred in her fathers faire house such is seen, Stronger than *Nereus*, or *Thetis* youth. All other virgin she doth farre excell. And we will often chant this bridall song. And si o the Moon or *Venus* bears the bell. Vnto you, that doth to you both belong.

WAS.

was before them: so did I and the bridegroome what was set before him, & *Io* and *Cleodemus* in like manner: but *Diphilus* would have had also what was set before *Zeno* who was gone, contesting that they were set onely to him, and *Who fighting in Achilles ar-* strave with the waiters, who held it fast from him: and *tamour was slaine* king hold of the bird dragg'd and drawed it, like the dead *bloody battle* body of *Patreclus*: but in the end he proved too weake, ensued betweene and let his hold goe, which stirred much more laughter among the guests, and most of all to see ia how ill part hee tooke it, as if he had beeene wronged in the highest degree: likewise *Hermo* and *Zenothemis* late together, as I before told you: *Zenothemis* above and the other next to him, and all viands were set betweene them in an equall proportion, which they parted peaceably: onely the fowle that was before *Hermo*, was the fatter, which I thinke was meere chance, and these they were to take away, either of them his owne: but then *Zenothemis*, (now, *Philo*, let mee intreat your diligent attention for wee draw neare to the best part of the pageant) *Zenothemis* I say, overskipping that which belonged to himselfe, would have taken that away which was set to *Hermo* (for as I told you, it was the better fed) and *Hermo* laid hands on it to keepe it, and would not suffer him to have any other than what was due to him: then there was an outcry betweene them, and they fell together by the eares, beating the birds about one anothers face, and either of them catching hold upon the others beard, call'd for helpe: *Hermo* for *Cleodemus*: and *Zenothemis* for *Alcidamus* and *Diphilus*: and all tooke parts, some with the one, and some with the other, onely *Io* excepted, who reserved himselfe indifferent betweene them: the rest all fought grappled together pell-mell: but *Zenothemis*, taking a bowle from off the table, that stood before *Aristanetus*, flung it at *Hermo*, but mist of his marke, and fell upon another, for it hit the bridegrome a cruell blow on the head, and brake his pate pittifullly: then the women shriekt and thrust in betweene them, especially the mother of the young man, when shee saw the blood runne

runne about her sonnes eares: the bride also leapt off the seat where she sate. But *Alcidamus* all this while plaid the divell in taking *Zenothemis* part, and with his staffe brake *Cleodemus* head, and gave *Hermo* a soare blow on the jawe bone, and wounded some of the servants that came to help them: yet for all that, the other side would not give it over so, but *Cleodemus* with the point of his finger, tare one of *Zenothemis* eies, and closing with him, bit of his nose: and as *Dipilus* was comming to aid *Zenothemis*, *Hermo* flung him of his stoole to the ground, with his head forwards: *Hestiens* the Grammian caught a blow amongst them too, for *Cleodemus*, I thinke, gave him a kicke in the mouth, mistaking him for *Dipilus*: and there lay the poore fellow, as *Homer* saith, spewyng up his blood, all was full of tumult and teares: the women howled out pittifullly compassing *Charea*, but the most kept themselves out of the shrade: for *Alcidamus* did more mischiefe then all the rest, laying about him on every side, and striking hee car'd not who, and many more I am sure had fallen if his staffe had held: but I standing up against the wall, durst not for my life once come among them, for *Hestiens* had shewed me a presidencie, how dangerous it was to part such a busynesse. A man would have thought hee had scene the *Lapithes* and the *Centaures* together by the eares; tables were overturned, blood runne downe, and bowles flung about: but at the last *Alcidamus* strake out the light, and we were all in darckenesse, and farre worse than wee were before: for another light could hardly be brought in amongst us, so that many mischiefes were done in the darke. In the end when a light came in, though it were long first, *Alcidamus* was found lifting at a wench's cloathes, and would have ravish'd her in the darke whether shee would or no: *Dionysodorus* also was taken in the manner with another tricke: for rising up from the place where hee sate, a silver bowle fell out of his boosome: but hee excused the matter and said, that *Io* tooke it up in the tumult, and gave it him to keepe lest it should be lost: and

Dd

Io,

*t At the wed-
ding of Pirith-
us and Hippo-
damia, Quid.
Met.; Which gives ih
title to the Dia-
logue.*

Io, to save his honestie, affirmed it to be so : Thus was the feast broken up in teares: and some againe laught as fast as *Alcidamus*, *Dionysodorus*, and *Io*: the wounded men were faine to be carried out of the roome, in ill case, especially old *Zenobemis*, who tooke grievously the losse of his eyes and his nose, and ctyed out that hee was almost dead with paine: then *Hermes* thought his owne case were bad enough for two of his teeth were striken out, yet could not chuse but upbraide him, saying, remeber now *Zenobemis*; that henceforth you never hold paine to be a thing indifferent. The bridegrome after *Dionysus* had laid a plaster to his wound, was led into the house, and when they had bound up his head close with linnen clothes, they put him into the coach which came from the bride and carried him away: a wofull wedding day poore wretch to him. Others, *Dionysus* lookt unto us as well as hee could, and when they were faine asleepe, therest were had home, most of them spewinge all the way they went: but *Alcidamus* turned about, and the best were not able to get him out of doores: when hee had once cast himselfe overthwart the bed and so fell asleepe: this was the end of our feast, honest *Philo*, whereto the magicke verses may be well applied:

Fortune varies every way,
And God can that effect
Wee thinke not of, and make us fail
Of what we do expect.

for Ile be sworne, I little thought of such a busynesse as this, but I have got this for my learning, that it is no safe course for quiet men to feast with Philosophers.

FINIS.



